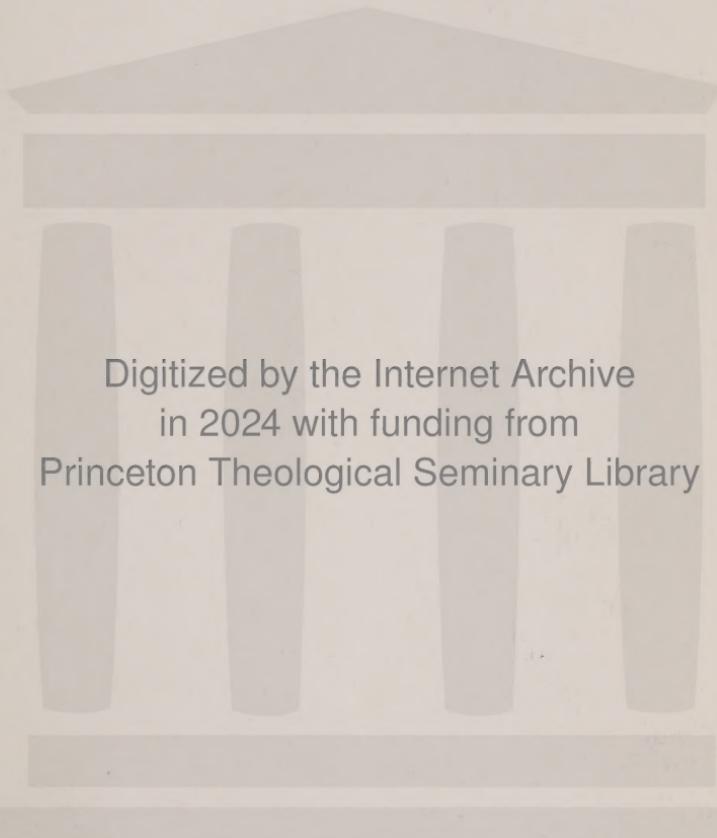




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A history of Brown memorial
Presbyterian church, 1870-



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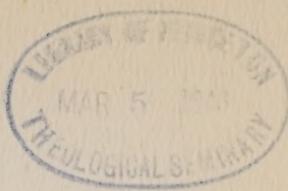
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BROWN MEMORIAL PRESBYTERIAN CHURCH

The cornerstone of Brown Memorial Presbyterian Church was laid in 1869, and the building was completed in midfall of 1870. Baltimore County marble was used in its construction. The building, complete for occupancy, was the gift of Mrs. Isabella Brown, a memorial to her deceased husband, George Brown.

The building was dedicated on December 5, 1870, and Presbytery, on the following 15th, organized the congregation into a church.



A History of
**BROWN MEMORIAL
PRESBYTERIAN
CHURCH**

1870 - 1945

By
L. IRVING POLLITT



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THOMSEN-ELLIS-HUTTON CO.
BALTIMORE • MARYLAND

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TO
HER WHO SLEEPS
AND
TO THE CHURCH WE, TOGETHER,
LEARNED TO LOVE.

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PROLOGUE

Strolling down the corridor of Brown Memorial's years, I have stopped here and there to talk to some of the men and women who, by God's grace and the leadership of great ministries, have made Brown Memorial what it is. In some instances, I myself have had to be introduced; in most cases I spoke to those whom I knew and had learned to love. It was a pleasant walk, because it gave me contacts with the kind of people I like. In this Seventy-fifth Anniversary year, it was felt some of the names and some of the acts of the people who have brought us safely through the years, should be recorded. There are many names.

Perhaps this should be called a narrative, rather than a history; for it does not follow too closely the rules of history writing. Circumstance has seemed more important than too strict adherence to sequence.

If I thought the little work would be as well received as has been the cordiality of all who have helped me in its preparation, my anticipation would be a happy one. First of all, I am grateful to Dr. T. Guthrie Speers and Church Secretaries Leah Harper and Grace B. Morton. They have helped gather material. My appreciation goes out to Mr. Alexander Brown, and to his daughter, Mrs. B. Howell Griswold. Mr. Brown's remarkable collection of family portraits was open to any copy use desired. The original portrait of his grandmother, Mrs. Isabella Brown, graces his dining room. Rev. J. Franklin Weaver, Mr. Austin McLanahan, Mrs. J. Sparhawk Jones and her daughter, Mrs. Bayard Turnbull, have my thanks. To Dr. John Timothy Stone, Mr. Fenton Boggs, Mr. Harry B. Smith, Miss Frances M. Page, Rev. George H. Trull, Mrs. Robert Merryman and her sister, Miss Helen C. Gunsaulus, I owe thanks, as I do to Dr. Charles R. Erdman, Mrs. J. Ross Stevenson, Mrs. Robert C. (Phoebe McDowell) Cory and the Hulberts. I am happy in the recollection of them, all.

L.I.P.



MRS. ISABELLA BROWN

CHAPTER ONE

IN THE BEGINNING

1869-1870

The first entry in the official records of Brown Memorial Church was made on November 7th, 1870:

"At the particular request of Mrs. Isabella Brown, who at her own private cost, erected the *Brown Memorial Presbyterian Church* at the corner of Park Avenue and Townsend Street (as a tribute to the memory of her departed husband, Mr. George Brown, of the firm of Alexander Brown & Sons), the following named gentlemen were charged with the arrangements of the opening services on the occasion of the dedication of the said church on the first Sabbath (4th day) of December, 1870. Viz.: Wm. B. Canfield, J. Frank Dix, Alexander M. Carter, who met at the residence of Mr. Dix on Monday evening, 7th Nov. 1870, for the purpose of making the necessary arrangements for the said services, and also to establish the schedule for the rental of pews.

After conference, they decided—

1st. To reserve pews Nos. 66 and 68 for the use of Mrs. Isabella Brown and family—said pews to be free of rent. Also pew No. 64 for the use of the Pastor after which the schedule of rental of the pews was adjusted amounting in the aggregate to the sum of \$8,206 per year.

2nd. It was then resolved that the *Brown Memorial Presbyterian Church* be opened for Divine worship on the morning of Sabbath, 4th December 1870, at 11 o'clock.

Resolved, that the Rev. John C. Backus, D.D. (pastor of the First Presbyterian Church of Baltimore, of which church Mrs. Isabella Brown is a member, as was also her late husband), be invited to deliver the opening sermon at 11 o'clock A.M.—he to invite such assistance as he may desire—and that the Rev. Hy. A. Board-

man, D.D., of Philadelphia be requested to preach at 7½ o'clock P.M. and conduct the services aided by such other ministers as he may see fit to invite.

Resolved, that Mr. Louis E. Smith be requested to take charge of the music for that day, inviting such assistance as he may request, including Messrs. E. G. Lind, J. F. Dix, Warren Bevan, Dr. John Dickson, Mesdames Merryman and Holland and Miss Fort."

The cornerstone of Brown Memorial Church contains the figures 1869. The official minutes of the Church and of the Presbytery tell us Brown Memorial was organized in 1870. Both are correct.

Both the *Baltimore Sun* and the *Baltimore American* had, from time to time, during 1869 and 1870, given frequent, and in a few instances elaborate, accounts of the great church building being erected on the southwest corner of Park Avenue and Townsend Street. It was being erected by Mrs. Isabella Brown, as a memorial to her late husband, George Brown, who had died in 1859. The dedication of her means to such an altruistic objective, and particularly because in furtherance of so noble a community cause, had been heralded far beyond Baltimore and Presbyterian circles of Maryland. People of that day who had not known who George Brown was, who Isabella Brown was, the identity of Dr. J. C. Backus, had been told through widely extended press publicity. They had learned that George Brown was a great deal more than one of the reputed twelve wealthiest men in the United States. They had learned that Mrs. Isabella Brown was far more than George Brown's widow. If they did not already know, they learned that Dr. J. C. Backus was not only the pastor of the First Presbyterian Church, but that he was a great religious leader—that he was, in the recent comment of Mrs. John Sparhawk Jones, "a church builder." He and his deeply consecrated and equally philanthropic-minded parishoner, Mrs. Brown, had talked many times about what was in her mind. Providence assuredly directed, when Dr. Backus advised and Mrs. Brown decided to build a church as a memorial to George Brown.

IN THE BEGINNING

Who was George Brown, to have had such a monument erected to his memory?

George Brown was born April 17, 1787, in Ballymena, County Antrim, Ireland—Ulster, which has sent to America the progenitors of many who have helped make America great. He migrated to America in 1802, with his father, Alexander Brown. Alexander Brown became the importer of Irish linens, and prospered. It was in days when a number of great mercantile and importing houses had beginnings which led to great fortunes, as did that with which Johns Hopkins was associated, and others. Alexander Brown headed the list of elders composing the first session of Second Church, organized in 1802. That perhaps explains the Brown Family's first burying ground, "Glendy," as it was called, after the name of Second's first minister. Glendy is the burying ground on which, years later, Faith Church was erected. At a later period, when Greenmount Cemetery was laid out, remains of members of the Brown family were moved there. George Brown was one of five brothers. Perhaps no other American family played a larger part in the financial world. Alexander Brown and Sons was organized in Baltimore in 1811. Two brothers, William and James, went to Liverpool and later organized the house which subsequently became the great banking house of Brown, Shipley & Co., of London. For distinguished services in the field of finance and commerce, and for his great benefactions, William was created a baronet. Two other brothers founded the noted house of Brown Brothers, in New York.

The Baltimore & Ohio Railroad always has been regarded by Baltimoreans as peculiarly a home enterprise. The Dictionary of American Biography has this to say:

"On February 12th, 1827, twenty-five leading citizens of Baltimore, called together by George Brown, met at his home in Baltimore to consider the best means of restoring to the city trade which had been diverted by the introduction of steam navigation and the opening of the Erie Canal and other canals in the West. At this meeting the plan of the Baltimore & Ohio

Railroad, the first passenger railroad in the United States, was conceived."

George Brown and his father, Alexander Brown, had much to do both with the financing and supervision of the construction of the Road. Ross Winans, member of a family famous for a hundred years in Baltimore annals, was associated in the enterprise. He was the inventor of the eight-wheel car.

George Brown was much more than a great banker, a business man whose enterprises covered the seven seas, the inspiration of America's first railroad.

He was the first president of the first systematized charitable organization in Baltimore.

He was a man of great integrity. On one occasion, during a financial panic, he said, "No merchant in Baltimore should be allowed to fail, who can show that he is solvent."

For a great many years, one of Maryland's finest institutions was The House of Refuge, its functions a number of years ago absorbed by the Maryland School for Boys and other agencies. It was a monument at once to George Brown's munificence and beneficence. After his death a marble shaft was erected at the institution, on which was this inscription:

"In Memoriam

GEORGE BROWN

one of the founders, and until his death, the first President of this Institution. In spirit, eminently charitable; cautious in judgment, in action prudent; wise in counsel, and an earnest helper in all good works. From his abundant means, he bestowed his gifts with an open hand and cheerful heart, living, he enjoyed the consummation of his Christian deeds; dying, he was a good steward. In humble trust of the Master's acceptance and in peaceful hope of a blissful immortality

This Stone

may serve to recall his virtues, his best monument in this

House of Refuge

'Si monumentum quaeres circumspice.'

IN THE BEGINNING

He delivered the poor that cried, and the fatherless and him that had no helper. The blessing of him that was ready to perish came upon him and he caused the widow's heart to sing for joy.

Born
In County Antrim, Ireland
April 4th, 1780
A citizen of the United States
1804
Died in Baltimore
August 26, 1859."

In his "Monumental City, Its Past History and Present Resources," published three years after the organization of Brown Memorial Church, its author, George M. Howard, says of George Brown, "who regarded religion as preeminent above all other things and loved his church with all the ardor of his noble nature."

Isabella Brown was born in Greencastle, Pennsylvania, the daughter of George McLanahan. The McLanahans were died-in-the-wool Presbyterians. The kirk was not a secondary consideration in their lives. They belonged to that clan of Macs, of the pure Scotch and Scotch-Irish stock of whom Dr. J. Ross Stevenson once said, in that whimsical reconteur style of which he was a master: "Wherever you found in Western Pennsylvania and up and down the Cumberland Valley a Mc, you found a Presbyterian church, and," he added, "where you found two Mcs, you found two Presbyterian churches." Isabella McLanahan was said to have been very beautiful. In the course of human events, she met, on one of her visits to Baltimore, George Brown. They had almost everything in common, founded on a common background. It became a great love match, and a married life that carried forward, in a common interest, with a common purpose, projects in business, civil and church life dedicated to the best interests of Baltimore.

Brown Memorial was but one of their great church beneficences, aside from many other civic ones. The historian of the First Church says they contributed over a hundred thousand dollars

IN THE BEGINNING

towards the erection of that stately edifice at Park and Madison. Their son, George S. Brown, in memory of his parents, contributed the tower of Faith Church. During the few years she lived after the organization of the Presbyterian Association in 1874, Mrs. Brown was a rather regular \$1,000-a-year contributor to its buget.

On Brown Memorial's wall, at the left of the vestibule's inner door to the auditorium, Mrs. Brown had this tablet erected:

This Church
Has Been Erected
in Memory of
GEORGE BROWN
who departed this life
August 26, 1859

1870

In 1885, the Congregation placed this tablet on the opposite side of the entrance.

In Memory of
ISABELLA BROWN
who died
July 20, 1885
Full of Good Works and Alms Deeds
By Her Christian Munificence
This Memorial Church Was Erected
"And They Heard a Great Voice from
Heaven Saying unto Them, Come up Higher."

The great day, the day of Dedication, Sunday, December 4, 1870, came. From the *Baltimore Sun*, December 5, 1870:

"The new and elegant church edifice erected on the corner of Park Avenue and Townsend Street, known as 'The Brown Memorial Presbyterian Church,' having been built by Mrs. Isabella Brown as a memorial to the memory of her deceased husband, was yesterday dedicated to Divine worship in the

presence of a large congregation, the spacious building being filled to repletion. The edifice, a full description of which has heretofore appeared in *The Sun*, is 75 by 185 feet, 23 feet in the rear being devoted to a lecture and Sunday school room, leaving the main auditorium 102 by 75 feet. It is constructed of white stone, and is of Gothic style of structure, with a brefoil roof and handsome painted glass windows. In the front and on the sides of the church are grass plots, surrounded with tasteful iron railing. The interior of the building is fitted up very neatly and symmetrically, though in elaborate carvings and gilded mouldings it is not as extravagant as some of the other fine churches of the day. Yet in every particular there is a neatness of finish and an air of comfort that more than over-balances what might be termed a fashionable place of worship. The pews are roomy and comfortable, the aisles wide, and the pulpit is a model of neatness and simplicity, though the furniture of the latter is of a costly character. It is constructed of black walnut, with mouldings of a Gothic design, and plain carved columns finished in imitation of ebony. The church is lighted most beautifully from the ceiling, over one hundred and fifty gas jets projecting from the stucco ornaments. On the front rail of the choir gallery are six handsome pillars. In the vestibule are two light brackets of Gothic pattern, and in the lower entrance a massive hall light, with a large and richly-cut shade of entirely new design. The character of the gas fixtures are the same in the chapel. Upon a marble slab in the rear of the pulpit is inscribed the following:

"This church has been erected in memory of my husband, George Brown, who departed this life August 26th, 1859—1870."

"The church, with the lot in fee, cost about \$150,000, the whole being a gift from Mrs. Brown.

"The exercises yesterday were commenced by the choir singing an anthem, 'The Lord is My Strength,' followed by an invocation by Rev. Dr. Backus, of the First Presbyterian

Church, and the reading of a suitable selection of Scripture. After the singing of a hymn beginning, 'Arise, O King of Grace, Arise,' prayer was offered by Rev. Dr. Boardman, of Philadelphia. The dedication hymn was then read by Rev. Mr. Jones and, after it had been sung, a sermon was preached by Rev. J. C. Backus, D.D., in which he alluded to the noble gift of Mrs. Brown in raising such a beautiful structure, in which the truth was to be preached. Such structures awakened a sense of the presence of the invisible God, and the more attractive they were, the more the mind was arrested and the thoughts attracted to God. They were invaluable safeguards to society, and served to harmonize the different phases of mankind. There needed to be no temples erected in Heaven, just as there needed not to be the light of the sun and the moon there; for there one eternal Sabbath reigned and there was one universal temple.

"In looking into these earthly temples they were reminded of God, for they assembled there to unite in communion with Him. In these temples merchants, mechanics, and all, assembled to pay homage, to express their gratitude, and confess their sins, all met around the table of our common Lord. What schools these structures are to God's people! It was in them they had received comfort, peace and joy.

"The church then being dedicated was erected by a lady for a congregation to worship in most of whom were strangers to her, and they should therefore feel grateful and endeavor to imitate and cherish philanthropy. There could be no more fitting monument erected to perpetuate the memory of one so well known for the many goodly virtues and one who was honored by all the community. In dedicating this edifice, Dr. Dr. Backus said they would join in simple accents of supplication and prayer. He then requested the congregation to rise and join with him in prayer to God. He prayed that God would accept the offering and that the church might prove a house of God and the gate of Heaven to the souls of all who

worshiped there, and that the minister who ministered to them might be clothed with salvation. After the services, an invocation to Divine Grace was made by Rev. Mr. Jones, the assistant pastor of the First Church, and who is understood to be the pastor of the new church. The choir then sang an anthem, after which the congregation was dismissed with the benediction by Dr. Backus.

"The choir, which was under the direction of Mr. Louis Smith, organist, was composed in part by the ladies and gentlemen from the First Church choir, among whom were Mrs. Dr. Chisolm as soprano, Miss Fort as alto, Mr. Lind as tenor, and Mr. Bevan as bass, assisted by several ladies and gentlemen from other churches. The music throughout was rendered with fine effect. The organ was built by Messrs. Hall, Lebaugh & Co., of New York, and has two banks of keys and thirty stops. The committee of arrangements consisted of Messrs. Wm. B. Canfield, J. Frank Dix and Alexander N. Carter.

"The pews of the church will be offered for rent at auction this evening at 7.5 o'clock."

The *Baltimore American* of the same date gave an even more extended account of the dedication. After a lengthy comment, amazingly accurate from a secular paper source, of what the Presbyterian faith had been and what the Presbyterian church had and did stand for, it continued:

"Whoever has attended the services in the First Presbyterian Church, corner of Park and Madison Streets, on any fine Sunday morning, within the last two or three years, has noticed the immense congregation that is wont to assemble there. In the evenings the congregation is even larger, frequently every seat on the main floor and in the galleries being occupied. This hive (referring to a preceding comment) has swarmed, and the departing colony, under the leadership of the assistant pastor, Rev. J. S. Jones, has settled down in the new and beautiful edifice in the northwestern part of the city,

erected—not by the usual labors and sacrifices and struggles which attend the building of such a magnificent house by a young congregation—but by the munificence of a pious woman, Mrs. Brown, widow of the late George Brown.

"Yesterday the church was formally opened and dedicated to the worship of Almighty God. As is well known, the Presbyterians have no ritual ceremony for the consecration of houses of worship, and the service yesterday was simply the usual Sunday service, the hymns sung, the prayers offered, and the theme of the discourse having reference to the occasion.

"The day being unusually fine, the attendance was unusually large. The Orientals have much superstition with regard to days. The Chinese particularly have a calendar of 'fortunate' days, and whenever about to engage in any great undertaking the beginning is always made on one of these fortunate days. If a clear sky, a brilliant sunshine, a soft air, and a Holy Sabbath calm can make a day *fortunate*, then the Brown Memorial Church was opened for divine service on one of the most auspicious days of all the year. . . .

"The dedicatory services were continued in the evening. Every seat was occupied, the aisles were crowded, and hundreds went away who were not able to find even standing room inside the doors. The interior of the church looked magnificent by gaslight.

"After the introductory services, which were conducted by the pastor, Rev. J. S. Jones, a sermon was preached by Rev. Henry C. Boardman, of Philadelphia, appropriate to the occasion, and commemorative of the eminent Christian gentleman to whose memory the church is erected."

Brown Memorial had become a *congregation*.

Pursuant to notice given from the pulpit on dedicatory Sunday, "all those persons disposed to unite in the organization of a Sunday School met in the Lecture room at 9½ o'clock A.M. on Sabbath 11th December 1870." Elder Alexander M. Carter called the meet-

IN THE BEGINNING

ing to order. The school was organized with these officers:

Alexander M. Carter,	Superintendent
Alfred M. Bresee,	Secretary and Treasurer
Alexander F. Murdoch	Librarians
J. Lisle Turnbull	
J. Frank Dix,	Musical Director
Mrs. Joel Jones	Committee to select a Library
Mrs. Ellen Harrison	
Mrs. Eliza C. Woods	
Robert T. McCay	
Alexander F. Murdoch	
J. Lisle Turnbull	

The following were enrolled as teachers: Messrs. Warren C. Bevan, J. F. Dix, Charles F. Woods, E. T. Lawrence, John George, Clarence M. Bevan, A. B. Faulkner, Robert T. McCay, Mesdames E. C. Palmer, Eliza C. Woods, J. Frank Dix, Misses B. M. White, M. Graham, Annie George, Eliza George, Sallie R. Brown, Josephine Robinson, C. M. Montell, J. B. Trull, Hester Stiles, Marian P. Jones. The initial enrollment of scholars was about forty.

Mr. Carter served as superintendent of the school for nine years. In the Sunday school room of the church is a tablet placed to his memory, with this legend.

"ALEXANDER MAITLAND CARTER
Born 1815—Died 1893
First Superintendent of
Brown Memorial Sabbath School
Dec. 11, 1870—Oct. 29, 1879
Superintendent of Fifth Presbyterian 17 years
of First Presbyterian 12 years
of Brown Memorial 9 years.
For Fifty Years a Ruling Elder."

Mrs. P. Bryson Millikin, wife of P. Bryson Millikin who was superintendent of the school for years and served on the Session from 1894 till his death in 1934, was the daughter of Mr. Carter. B. Carter Millikin, a grandson, served his church, with distinction,

for many years. He was elected, at the General Assembly in Cincinnati in 1935, a member of the Board of Foreign Missions, where he served until his death in 1944.

A congregational meeting was held the following Friday evening, December 9th, which Dr. Backus moderated. It appointed Alexander M. Carter and Alexander F. Murdoch a committee to wait upon the Presbytery which would be in session in Central Presbyterian Church the following Tuesday, December 13th, and request it to appoint a committee to organize Brown Memorial's congregation as a church. An enthusiastic member present placed Messrs. Carter and J. Frank Dix in nomination for the eldership; but of course a session could not be elected until at the organization of a church. The committee made its request of the Presbytery on the 13th, and the Presbytery appointed a committee consisting of Rev. Messrs. Dr. J. C. Backus, Tryon Edwards and S. D. Noyes and Elders D. S. Courtnay and George Shafer, "to meet in the chapel of Brown Memorial Church on Thursday evening, the 15th inst.; and, if the way be clear, proceed to organize the church, according to the request of said petitioners."

Although he had been Dr. Backus' assistant in First Church for three years, incidentally having in that time won a reputation for being one of the most eloquent preachers in Presbytery; Mr. J. S. Jones was only a licentiate. He had been licensed but had not transferred his licensure to the Presbytery of Baltimore. This he did at the meeting of Presbytery, on the same day Presbytery appointed its committee to organize Brown Memorial. And when Presbytery adjourned on December 14th (1870) it did so to meet at the call of the Moderator, to receive the report of the committee to organize Brown Memorial, "and if the way be clear, of ordaining Mr. J. S. Jones to the work of the ministry, and installing him pastor of said church."

Presbytery's committee met, as authorized, in the chapel of Brown Memorial, on the evening of December 15th. This is the report that committee made to Presbytery:

"The Committee appointed by Presbytery, at its last meet-

ing, to organize the Brown Memorial Presbyterian Church respectfully reports—that on December 15th, 1870, at 7½ o'clock P.M., in the Chapel of said church your committee attended, and having invoked the Divine blessing, and explained the scriptural foundation, duties and privileges of a Christian church, the following named persons presented certificates of dismission to the new church from the several churches mentioned amounting to *sixty* in all; which certificates being found in proper order, the said persons were duly organized, and having proceeded to elect as Ruling Elders two of their number, viz., Alex. M. Carter and J. Frank Dix, they were solemnly declared to be a Presbyterian Church. One of these Elders, Mr. Dix, was ordained, and both of them were *installed* in the office to which they had been chosen."

Mr. Carter had been an elder in the Fifth Presbyterian Church, but for some years previous to his election as a member of Brown Memorial's first session, he had been a member of the session of First Church. Mr. Dix came from the board of deacons of First Church.

The sixty original members were:

From First Church: J. Frank Dix, Mrs. J. Frank Dix, Alexander H. Carter, Mrs. Mary E. Carter, Miss Mary K. Carter, J. R. Kelso, J. Lisle Turnbull, Mrs. Willie Turnbull, Alex. Fridge Murdoch, Mrs. Florence Murdoch, William Murray Stirling, Mrs. Rosalie Stirling, Mrs. Mary A. McCormick, Mrs. Matilda Graham, Mrs. Eleanor Grier, Mrs. Elizabeth C. Palmer, Miss Margaret Grier, Miss Catherine Dill, Miss Agnes A. Paul, Warren C. Bevan, Edmund G. Lind, Mrs. Margaret Lind.

From Central Church: Dr. John Dickson, Mrs. Rebecca C. Dickson, David Maxwell, Mrs. Catharine E. Maxwell, Miss Eliza Maxwell, Miss Annie George.

From Westminster Church: Benjamin F. Smith, Mrs. Mary E. Smith, Mrs. Mary Luekett, Mrs. Fannie Jenkins, Mrs. Sarah S. Wilson, Miss Cornelius A. White, Miss Catharine H. Luekett.

From Franklin Street Church: Miss Marian P. Jones, Miss E. P.

Rivers, Thomas J. Huggins, Mrs. J. E. Huggins, Charles F. Woods, Mrs. Helen M. Woods, Miss Eliza C. Woods, W. S. G. Baker, Mrs. E. Z. Baker, Miss Eliza Cockey.

From Franklin Square: Mrs. Ellen Owen.

From First Presbyterian, Richmond, Va.: Oscar F. Bresee, Mrs. Louisa Bresee.

From Bridge Street Church, Georgetown, D.C.: Cornelius K. Stribling, Mrs. Helen Stribling.

From Ellicott City Church: C. Stribling, Mrs. Elizabeth A. Stribling.

From New Castle Presbyterian Church, Del.: Miss Sarah M. Johns.

From Presbyterian Church, Rome, Ga.: Robert T. McCay, Mrs. Laura L. McCay.

From Second Presbyterian Church, Indianapolis, Ind.: Mrs. Willard C. Wilkins.

From St. John's Methodist, Baltimore: Edward L. Thomas.

From Church of Scotland, Dundee: Peter Anderson, Mrs. Anna Anderson.

From Presbyterian Church, Port Rush, Ireland: Miss June Barklie Tull.

Brown Memorial had advanced from a congregation to a Presbyterian Church.

At this point, the donor of its house of worship might have saluted it in the language of Sir Francis Drake: "Lord God, when Thou givest to thy servants to endeavor any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be the roughly finished which yieldeth the true glory."

Pages which follow will tell whether Brown Memorial so kept the trust Isabella Brown placed in its hands as to have "yielded the true glory."



REV. JOHN SPARHAWK JONES, D.D.

CHAPTER TWO

THE FIRST PASTORATE

1870-1884

Rarely are easy the beginnings of a worth-while enterprise.

With a regularly organized congregation, and the requisite of a Presbyterian church, a duly elected and installed session, Brown Memorial still was without a pastor.

Pursuant to proper notice, the congregation met in the church on the evening of December 20th, at seven-thirty. Dr. Backus was invited to preside. Mr. Carter moved the election of Rev. John Sparhawk Jones as pastor which motion, seconded by Mr. Dix, was carried unanimously. Date of installation was left to the wishes of Mr. Jones. The following committee, on behalf of the congregation, signed the call to Mr. Jones: Messrs. J. Frank Dix, A. M. Carter, Alex. D. Brown, A. F. Murdoch, O. F. Bresee, R. T. McCay, W. C. Wilkins, R. C. Luekett, C. F. Woods, Dr. John Dickson, Walter B. Brooks, R. R. Griffith, J. Lisle Turnbull, Ely Lind, Samuel S. Woolsten, Capt. C. W. Fall, Admiral Stirling, General A. E. King.

On January 10th, the morning press (there was no afternoon one) had this notice:

"BROWN MEMORIAL PRESBYTERIAN CHURCH, corner of Park Avenue and Townsend Street. The ORDINATION and INSTALLATION of the Rev. J. S. Jones as pastor of this church will take place, (D.V.) at 7½ o'clock, on Tuesday evening 10th inst. Rev. J. C. Backus, D.D., will preside. Sermon by Rev. D. C. Marquis. Charge to the pastor by Rev. Joseph T. Smith, D.D. Charge to the people by Rev. Jonathan Edwards, D.D.

The public is invited."

and all accounts agree that "the public" must have been all there. Primarily, it was of course an adjourned meeting of Presbytery, which duly ordained Mr. Jones, preceding the regular installation service. The press next day contained long accounts of the service;

and perhaps few churches have ever begun their work under more favorable conditions. At the auction of pews in the previous month, eight (a little over) thousand dollars was realized. The guarantee of Mr. Jones' salary, which had been fixed at \$5,000, "payable in quarterly instalments," was assured, with enough balance to take care of other operating expenses.

However, there was no "soul, take thine ease" spirit in Brown Memorial—then or ever since. Report of the church to Presbytery, at the end of March three months later, showed that in that brief period it had contributed towards benevolences (exclusive of its own operating expenses): Domestic (home) Missions, \$332.25; Foreign Missions, \$280.66; Education, \$53; Publication, \$131.75; Church Extension, \$52. It should be an inspiration to note, from the very beginning, the growth of Brown Memorial's altruistic (benevolence) givings. The report of the church for its first full year of operation, April 1, 1871 to April 1, 1872, showed for these same benevolence causes, respectively \$2,051: \$1,403; \$1,382; \$84; \$177; Disabled Ministers' Fund, \$150; Commissioners and Contingent Fund, \$6.36.

In the same report to Presbytery (April 1, 1871), membership had grown from its initial sixty to one hundred-six. Among the names of those uniting with Brown Memorial, at its first two session meetings, January 25 and March 2, 1871, are noted the names of King, Maslin, Shriver, Ammidon and others, people who for many years, by their works added glory to Brown Memorial and honor to His name. A Woman's Foreign Missionary Society had been organized. A still stronger "Ladies Domestic Missionary Society" had been organized, which raised a budget in its first full year of activity of \$1,280. The Sunday School by the 1st of April, 1872, had a membership of 250.

In the meantime, the material interests of Brown Memorial were being looked after. At a congregational meeting (it is not recorded in the Session Book, as it should have been) on the 18th of January (1871), this Board of Trustees was duly elected: Messrs. Dr. J. C. Backus, George S. Brown, Wm. H. Graham, Chas. F.

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Woods, Alex. F. Murdoch, Thomas A. Symington, Warren C. Bevan, Thomas C. Basshor, Samuel S. Woolston, Robert T. McCay, O. F. Bresee, J. S. Jones. The explanation of names of some who were not members of Brown Memorial is found in the Articles of Incorporation, which were adopted at the meeting. Those qualified to vote at a corporate meeting shall be "members belonging to said church over the age of twenty-one years, and owners and renters of Pews." The corporation qualified voters "shall elect by ballot twelve persons, members of said church, or owners and renters of pews therein, or members of any other Presbyterian church in the City of Baltimore, to act as trustees, who, together with minister or pastor of said church, shall constitute the Board of Trustees of said church, to serve until their successors are elected." The Articles of Incorporation were duly executed.

Under the statutes of Maryland, unless the incorporation otherwise provides, the duly installed pastor of a church becomes the president of its corporate body. The minister, therefore, of Brown Memorial is the president of its Board of Trustees. The Board has always had the practice of electing a vice-president, or vice-chairman. The "or members of any other Presbyterian church," etc., in the incorporation papers was inserted because Brown Memorial at that time was barely a going concern. Then, too, in deference to—but not expressed by her—Mrs. Brown, certain members of the first Board were named.

At a later date (1875), the Board adopted this corporate seal.



In case the non-linguists do not know, the wording over the anchor and cross is said to mean, "The Lord our Righteousness," which was the rallying cry of the Scotch Covenanters in the time of their fierce persecution.

Mrs. Brown provided in her deed of conveyance of the church property:

That the church should ever remain "A Presbyterian Church, in Doctrine, government and worship, in accordance with the standards of the Presbyterian Church in the United States";

"... and in ecclesiastical connection with the Presbytery of Baltimore";

If this provision ever be violated, "or if the land hereby conveyed with the church edifice thereon shall ever be appropriated for any other or different purpose than that which is above particularly set forth, then, on violation of either of said conditions, said land with the church edifice thereon, shall immediately revert and vest in said Isabella Brown and her heirs absolutely";

"... no mortgage lien or encumbrance for any debt of any kind," shall ever be placed on the property;

"These conditions are imposed from no want of sincere respect for the Trustees of said Church, or the congregation which worships there, or from any doubts in regard to their orthodoxy, prudence and good management, but to guard as far as possible, for all future time, against any perversion of the property hereby conveyed, from the sacred purpose to which it is dedicated, and against the danger of its becoming forfeited, and in furtherance of this object, and that said conditions may never be lost sight of, it is the request of said Isabella Brown that they may be printed with the Articles of Incorporation of said church, and recorded in the commencement of every book of minutes thereof, and to be read aloud in the presence of the Board of Trustees, at the first meeting thereof, held each year."

The manse was not built until a number of years later. Mrs. Brown deeded to the church the land on which "the Parsonage" was to be built in 1875. In addition to its use for that specific purpose, she specified that "said parsonage not to project or extend beyond the building line of said church building, as now erected on the adjoining lot."

Off and on, one had heard—and heard it denied—that Mrs. Brown specified in the deed to the property that no church supper for profit should ever be held in the church. There is no record of such restriction.

One would think that all members of Brown Memorial, at any time, would have known its name. Some have said "Brown Memorial Presbyterian Church." Others have said there is no "Presbyterian" in it. Both are right, both wrong. Long ago, the highest courts have decreed that, a church being a spiritual body, its name, acts and what not are determined thereby.

At the organization of the church, in a congregational meeting held on December 15, 1870, and duly presided over by a commission from Presbytery, its minutes, signed by J. C. Backus, chairman, record the name "The Brown Memorial Presbyterian Church," and the name was so recorded in the roster of Presbytery.

At the same time, the Articles of Incorporation, adopted on the 18th of the following month, drawn up by the new Board of Trustees which the congregation had elected, inserted in said corporate papers the name "Brown Memorial Church." And so it is, that ecclesiastically, it is Brown Memorial Presbyterian Church. For and in all other matters dealing with the physical and legal matters of the church, it is Brown Memorial Church.

Mr. A. F. Murdoch, who had been elected treasurer of the Board of Trustees at its initial meeting in January, 1871, resigned late in the year. He gave as his reason that he did not see eye to eye with some of the acts of the Board. Robert Thompson was the first church janitor, at an annual salary of \$300. Late in the year it was increased to \$500—which went as far in 1871 as two or three times that much does at the present day. At the annual election in Janu-

ary, 1872, Mr. Walter B. Brooks was elected a trustee, to fill the vacancy caused by Mr. Murdoch's retirement. Later in that year, Mr. Bevan retired from the Board, as he was leaving for Spain. Dr. Backus retired from the Board at the end of 1872. In 1872 Mr. James A. Gary came on the Board, beginning a long and notable connection with it, as was his connection with the church in general.

In December, 1871, Brown Memorial's Session was increased by the election of Mr. John P. Ammidon and Mr. Horace W. Robbins as Ruling Elders. Mr. Ammidon had been an elder in Green Street Church before coming to Brown Memorial, and Mr. Robbins had been one in Westminster Church.

Among those received into membership at the Session meeting on January 2d, 1873, were Mrs. Sophia Bainbridge and Misses Mary and Bessie Bainbridge. Miss Mary, not quite one hundred, died February 24, 1944, a service in Brown Memorial of seventy-one years.

Publicity, the apparent vigor of this new church, the reputation of Mr. Jones as a great preacher, no doubt had their collateral effect in Brown Memorial's rapid increase in membership, which had reached nearly two hundred by the end of its second year. But the great majority came from members of various Presbyterian churches in the city who were living in the general neighborhood. They came because of no dissatisfaction with the churches from which they came. The central northwest was beginning rapidly to build up, all the way to Boundary Avenue, as North Avenue was then known and which at that time was the northern boundary of the city. This movement of population was taking place out Philadelphia Road, Bel Air Road, Harford Road, York Road, Westminster Pike, Liberty Road, Frederick Road, Washington and Annapolis Roads. Transit service was by horsecar, slow, often uncertain. Imagine, if you will, a wheel with hub and spokes, but no rim or tire. To get from one spoke to another, one had to come down to the hub, then go out the desired spoke. There were no from-spoke-to-spoke street car lines. The general area around

Brown Memorial had built up rapidly, thickly. They were people who were affiliated with various churches. Brown Memorial was a large beneficiary.

Among those uniting with the church in 1873 is noted the name of John K. Cowan. Mr. Cowan had been an elder, back in Mansfield, Ohio, whence he came. In 1878 he was elected to the Session of Brown Memorial on which he served until 1904. He was successively the general counsel and the president of the Baltimore & Ohio Railroad.

At a meeting on April 3d, 1873, "it was determined that the ordination of deacons shall take place on the morning of 2nd Sabbath in May." For some reason, this election and ordination did not take place. On the following November 5th, these were elected and installed, as Brown Memorial's first Board of Deacons:

B. F. Smith
Ed. T. Lawrence
John K. Cowan

Mr. Smith was elected a member of the Session in 1878 and served until his death in 1899. He was a "charter" member of Brown Memorial, having come in by letter, from Westminster Church, among the first sixty. The great memorial window in the south transept is to the memory of him and Mrs. Smith.

Early in his ministry, Mr. Jones had inaugurated what he denominated a "Social Meeting of the congregation," four a year. He sensed what the congregation most needed was to get to know each other. Most churches begin as missions, the few gradually growing into numbers. Brown Memorial started with a full-fledged congregation, most of whom came from First, Central, Westminster and Franklin Street, but many from out of the city and some from other denominations. These meetings grew in numbers and in interest. Next to the Sunday congregations, they became the largest meetings of the church. They were social, semi-social; many affairs of the church were discussed, and sometimes matters were handled that perhaps should have been by the official boards or by regularly called congregational meetings. However, they

apparently accomplished a good purpose at a time when the foundations were being laid for "the Spirit of Brown Memorial" of years to follow.

A bomb was thrown into one late in 1873. Mr. Jones' preaching and his ability as an organizer and his work as a pastor, had spread abroad; and at this meeting, his call to one of the large churches in Philadelphia was made known. As a matter of fact, a rumor of it had gotten around the city. The Board of Trustees came forward with a set of strong resolutions, urging him to decline the call. Mr. Alexander Carter, the clerk of Session and speaking for it, plead that the spiritualities of the remarkably growing church called for him to stay. Mr. J. Parker Veasey appealed to him in behalf of the women and the young people of the church. Several ministers of the Presbytery had sent letters, asking him to stay. One letter came from the rector of one of the Protestant Episcopal churches of the city. The editor of the *Alliance* told him the city needed him at this time. Finally, at a late hour, Mr. Jones responded: with great feeling. He said his people had made it clear to him that his duty was to remain.

The subsequent life and works of some, whose names appear in this period as uniting with Brown Memorial, are noteworthy. Mr. James A. Gary became a trustee in 1872, and in 1874 he became its vice-president. In 1873 came the son of Elder Ammidon, Daniel C. Ammidon. In 1874 came from Central Church, Mr. E. J. D. Cross and members of his family, Mr. Cross later to enter the Session. In the same year came also from Central, Mr. Richard K. Cross, later to serve so many years as secretary of the Presbyterian Association. He was the father of Misses Virginia C. B. and Elizabeth Breckenridge Cross. Mr. Charles W. Dorsey united on confession in 1873. In later years, it was a question whether he gave more of his time to his financial institution, or to the church. Later in life, he was an elder in the Dickeyville Church. From 1908 till 1916, he was the president of the Maryland Sunday School Association.

At the Annual Congregation Meeting in January, 1875, a letter

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was read from Mr. George S. Brown, who, speaking for Mr. William H. Graham as well as for himself, asked that their names be not considered longer for members of the Board of Trustees. Mr. Brown was the son of Mrs. Isabella Brown, and was the father of Alexander Brown. Mr. Graham, also a member of Alexander Brown and Sons and likewise, as was Mr. Brown, a member of First Church, joined with Mr. Brown in saying that, now that the church was a thoroughly going concern, he felt its affairs should be directed exclusively by its own membership. Dr. Backus had, for the same reason, gracefully withdrawn from the Board two years earlier.

At a meeting in January subsequent to the Annual Meeting, this letter was read from Mr. George S. Brown:

"Rev. J. S. Jones,

Dear Sir:

At the request of my mother I take pleasure in enclosing to you a deed from her to the Brown Memorial Church, of the lot adjoining the church for the purpose of erecting thereon a parsonage.

You will please be kind enough to have the Deed read at the first meeting of the Board of Trustees. While calling the attention of the Board to the requirement that said lot shall be used only for the erection thereon of a parsonage you will notice that no special time of building is required.

Wishing the church the greatest continued prosperity under your successful ministry, I remain,

Yours sincerely,
George S. Brown."

Brown Memorial never had a higher compliment than this. That Mrs. Brown, at the conclusion of Brown Memorial's first five years of work and service, should add, unasked and without previous knowledge on the part of the church, this new beneficence to the monumental one of five years previous, was the highest testimonial she could express.

The first visit by death in the official family of Brown Memorial occurred in August, 1878, when Elder Horace W. Robbins died. The large memorial window above the rear gallery was installed to his and Mrs. Robbins' memories. His son, Ernest Robbins, an usher for many of the earlier years of the century, still will be remembered by many.

In February of the same year death first visited the Board of Trustees when Mr. J. C. Nicodemus passed away. The Nicodemus family was active in Brown Memorial for many years. A daughter of J. C. Nicodemus married Edwin Warfield who was a member of the Board of Trustees for a number of years early in the century and was the Governor of Maryland 1905-1909.

Brown Memorial has always been missionary minded. One of the centers of activities founded in its earlier years was a "Missionary School." Its location was at the intersection of John and Cathedral Streets. One today might wonder if there ever was or ever could have been such an intersection. Such a one might be reminded (or informed) that in the early nineties the Union Tunnel was constructed. A part of that construction is found today in the Mount Royal Depot and its grounds.

The Mission School had secured a property; but with the asset had also come a debt that was on the property. It had been secured by an agency other than the Board of Trustees. And when it elected to turn title over to that Board, as at once the property-holding body and at the same time to take care of the indebtedness, the Board balked. Behind the balk was a bit of resentment that the Board had not been consulted in the acquisition of the property. But the Board's outward concern was, whether taking a title to any property with a debt on it, would not forfeit a condition in Mrs. Brown's deed to the church property—that no debt ever should be incurred on it.

Brown Memorial always has been blessed in so many ways that it is not easy to name the greatest. In this instance, it was blessed in legal ability within its own official family. Messrs. E. J. D. (Judge) Cross and John K. Cowan were called on for a legal

opinion. That opinion, recorded in the minutes of the Trustees, would make worth-while reading for the law student of today. To quote one paragraph of the opinion:

"Strictly speaking, the rent on the mission property is not a lien on the church property or an incumbrance thereon, but a contract on which the church as an organization would be secondarily liable," etc.

It is assumed the Board was no doubt cognizant of, perhaps guided by, this opinion when it bought the property at No. 4 St. John's Road and placed a mortgage on it—now, happily, paid off. Or when now and then it has gone into debt for one good cause or another.

Beginnings are not easy. There were financial adjustments. Inter-boards adjustments had to be made. Membership had come from widely separated directions, with divergent views from their own backgrounds.

As a matter of fact, membership remained almost static from about 1877 to 1879. Perhaps no other church had begun a career more auspiciously but at the same time with so much glamour. The latter had undoubtedly drawn, as it always does, into Brown Memorial's membership some who were in Baltimore temporarily—the ever-present transient church population in every large city. With the initiation and progress of serious work, these dropped off. But the Sunday school grew apace, and many on confession of faith constantly added to the membership roster.

In the matter of finances, no doubt there were those who thought the new church's budget had been solved when, a day after the dedication of the church, at auction, pew rentals of over eight thousand dollars annually were realized. They thought that would pay the pastor's \$5,000 salary and take care of any other money needs. But a fine building does not remain so without constant maintenance. Besides, better and better music was demanded, and it increased in costs. From the beginning, acoustics were unsatisfactory.

The Board of Trustees had not learned that their office was held,

not in a temporal but in a spiritual institution. When the congregation demanded better music and the Session succeeded in getting better music, but at greater cost, a rather spicy note from the Trustees sought to remind the Session it had not conferred with them before incurring the expense. Diplomacy here came in—this time on the part of the Session—and from that day till this, there never has been other than harmony between these two Boards of Brown Memorial. Not that there have not been differences, as would have been inevitable unless one had been a rubber stamp. But differences have not been fundamental, as, really, they were not in the Seventies, when money, additional to pew rentals, had to be raised, the Trustees thought, by special collections which should be taken on certain Sundays during the year. While the Session felt that the membership should be asked to subscribe definite annual amounts.

The organ loft and choir were in the rear gallery. After a number of acoustical experiments were made, including a sounding board such as now is used, an expert from Chicago, Mr. Charles H. Miller, recommended that the pulpit be moved forward, the organ placed behind it, and results would be satisfactory. This was done, at a cost of about \$2,500, and that arrangement remained until 1930 when the entire front of the church underwent architectural change. At the time, the organ was moved to the front of the church and a water motor installed in it, other repairs (carpets, furniture, etc.) and improvements were installed, at a cost of \$1,600.

In his "Eighty Years" of recollection of Presbyterianism in the Presbytery of Baltimore, Dr. Joseph T. Smith says of Brown Memorial:

"Brown Memorial Church was signalized beyond all that preceded it in several important particulars. The church edifice was presented to it complete and its pastor's salary guaranteed for a time. It was spared the long struggles through which others were compelled to pass. Most of our churches originated in Sunday schools, established in little rooms, in the basement or on the upper floor of private dwell-

ings. From this they merged into a chapel, small and rude, but taxing to the utmost the resources of the builders. It was only after long delays and strenuous exertions the church at last appeared burdened with heavy debt, under which it was compelled to stagger for years. The building, too, when completed, was too often small, incommodious, and every way unattractive. But Brown Memorial entered at once into a spacious and attractive building, provided for it without debt. Most of our churches were at first but a little band from which men of wealth and social influence and experience in the divine life and the conduct of church affairs stood aloof. But the colony which formed the Brown Memorial Church was strong in all the elements of material, social and spiritual strength."

Few things in life, which have real and permanent values, are attained except through sacrifice. Wise is he who has come to realize that. When Dr. Smith was writing of the goodly estate of Brown Memorial, for the moment he was thinking only of the sacrificial that materially had not been its lot, and not of the glory and honor which come through it. The wise analyst of the days of Dr. John Sparhawk Jones in Brown Memorial must come to the conclusion that he and those on whom he most depended must have had through and beyond what God had moved Mrs. Brown to bestow on them, the incentive of a wise vision of their responsibility to add to the talents entrusted to them. Had it not been so, the affluence Dr. Smith recites as theirs, would perhaps have been their undoing. Indeed, as one studies the acts of Brown Memorial's first pastorate's years, he must conclude that God blessed the material gift by sending Dr. Jones to look after His investment. Elements there were that he had to harmonize. Boards had to learn their lines of demarkation. If at first there was a certain amount of glamour, it had to be taken and used to the glory of God.

Again, in 1879, Dr. Jones received a call, to a strong New York church. His congregation and many others were greatly disturbed, and did everything possible to induce him to stay. He had never had a manse, or "parsonage," as Presbyterians then called it in

Baltimore. He had lived, with his mother, at 92 Cathedral Street. There is today no such number. Numbers then began at Baltimore and at Charles, and when, going north, the 92d house was reached, it was so numbered. Dr. Jones' home was in the neighborhood of the present Albion Hotel. The three-man session—Dr. Jones and Messrs. Carter and Dix—held practically all their meetings there during the first year, and some during the second when the number of elders was four. The church decided to build a "parsonage," on the lot Mrs. Brown had given it four years before, immediately on the south side of the church. The resolution of the congregation was, "that the Board of Trustees be requested to purchase or lease a parsonage and the congregation pledge themselves to use the necessary funds for that purpose." This was in June, 1881. The resolution to secure a "parsonage" followed one entreating Dr. Jones to remain in Brown Memorial:

"We do regard an event (his call) as most serious and disastrous to the welfare of the church and congregation, but also to the best interests to the community of Baltimore. We do therefore earnestly entreat him to continue," etc.

The manse was not to exceed \$10,500 in cost, and subscriptions towards it rolled in. The building committee consisted of two from the trustees and one from the congregation. Mr. James A. Gary was chairman of the committee. Charles Carson was the architect. It was to be of the same material as that in the church, the architects of which were Hutton & Murdoch, Baltimore County marble was to be used. In the early stages of the project, Mrs. Brown, through her son, George S. Brown, waived the condition in the bequest of the lot, and consented that the building line might extend out beyond the building line of the church building—to where it is today.

As is usual in most such cases, the manse cost more than planned. And when it was turned over, complete, to the congregation, it had cost \$12,500. Its building had been from June, 1881, till August, 1882. W. T. King was the builder.

On December 18, 1878, Messrs. General R. H. K. Whiteley,

Benjamin F. Smith and John K. Cowan were added to the Session. All three had previously served as elders elsewhere, Mr. Smith in Westminster Church, Mr. Cowan in Ohio and General Whiteley in Pittsburgh.

Early in 1882, Dr. Jones' twelve strenuous Brown Memorial years began to tell on his health. On January 22d of that year he had buried his mother. If that were possible, she had been more than a mother to him. She had been the mistress of his home. She had been his right-hand bower in all his ministry. Chroniclers of her time and evidences left behind in Brown Memorial, represent her as one of the most remarkable Presbyterian church women of her day. She was the widow of Joel Jones, of Philadelphia, who at different times had been on the bench, mayor of Philadelphia and president of Girard College. For years Mrs. Jones, as her husband, a scholar, had been superintendent of the female department of Philadelphia's noted Second Church. A noted contemporary said "she had the greatest power to stimulate others to activity of any one I have ever known." She was the originator of the Woman's Presbyterian Board of Foreign Missions—and its president until her death. Immediately on coming to Baltimore, she transferred here, and into Brown Memorial, her zeal and personality and became the teacher of the "Female Bible Class." The fact that she gave one day each week to the preparation of her Sunday teaching lesson, is the explanation of her remarkable success with it. The "Mrs. E. P. S. Jones Memorial Auxiliary" was organized in Brown Memorial, after Mrs. Jones' death, and it remained for many years as a living monument to her fine Christian work. Until a few years ago, her picture still honored the wall of the Lecture Room. It was from such a woman—and such a father—that John Sparhawk had such a background. He had put it, plus his great mind and heart, into his work. He began having fainting spells, two or three times he collapsed in his pulpit. His people urged him to take a rest—a long vacation. The story is told of him that the congregation became quite enthused about getting him off for a vacation. And that it might not be an empty one—

a pay-as-I-go affair—they decided he should take a European trip, all expenses paid. There was suppressed excitement when the suggestion was to be made on an evening. Strange: Dr. Jones did not seem excited. Indeed, he seemed rather non-plussed and not happily so. Finally, one of the elders said: "Doctor, you know the trip across is not as it used to be; you can now make the three thousand miles across around three weeks." Finally Dr. Jones replied, "I'm not thinking so much about the width as I am about the *depth*." The author recently asked Mrs. Jones for confirmation of the story. Laughing, she said: "I don't know whether it is true or not, but it sounds like him." Dr. Jones did make the trip abroad between June and fall, 1882.

On his return, his health had not improved as much as was hoped. He was ill a deal during 1883 and 1884. Finally, on October 13th, 1884, his resignation was acted on and accepted by the congregation. Brown Memorial had had no previous experience with ministerial resignations. It asked Presbytery to meet with the congregation, to consider it. The joint meeting—the only one of its kind on record—was held in the Y.M.C.A. There were resolutions—and tears. "Accept with grief," a resolution said. Said the chairman of the congregational meeting, "The Language of Eulogy is not strong enough to tell him how much we love and admire him."

Dr. Jones was a good Presbyter. He was always found in Presbytery meetings. In 1876, he was a Commissioner to the General Assembly, Brown Memorial's first commissioner delegated to that august body. Dr. Jones was a graduate of the University of Pennsylvania, 1862, and of Princeton Seminary, 1867. In 1880, Princeton conferred on him the degree of D.D., as did his alma mater in 1901. Just six weeks before his resignation from Brown Memorial's pulpit, he married Miss Harriet Sterett Winchester. The wedding was solemnized in the home, Clynnalia, of Miss Winchester's sister and brother-in-law, Mr. and Mrs. George Brown, in the Green Spring Valley. Coming to Brown Memorial when he was but 29, his widowed mother had been the mistress of his home until

two years before his marriage. Mrs. Jones, handsome, sprightly in mind and body with all her eighty odd years, still lives. She makes her home in Philadelphia with her artist daughter, Miss Elizabeth Jones, interspersing her stay there with long visits to her daughter, Mrs. Bayard Turnbull (Margaret Jones), whose home, LaPaixLa, is near Towson.

Dr. Jones was not inactive before beginning his last and long ministry in Calvary Church, Philadelphia, in 1894. He was in great pulpit demand. He gave one entire year to a great north-western church. Also, he spent much time in collating and putting into form much of the material for his several publications. He died on August 20th, 1910, while on his vacation in New England. Three members of Brown Memorial's session and three from Calvary's acted as pallbearers at his funeral.

Dr. Jones' preaching attracted wide attention, soon after his coming to Brown Memorial. Long sermons were the rule of that day; periodic sermons on doctrine and dogma; denominational controversial theses; these were not a part and parcel of his sermon agenda. He was independent, forceful, intellectual, inspirational. His style was something just a bit new in the Presbyterian pulpit. Dr. Charles R. Erdman, great preacher and teacher and scholar himself and Moderator in 1925, in a recent letter to the editor, says:

"John Sparhawk Jones was eminently a preacher. His sermons were models of literary and homiletic art. They were logical, clear, finished and polished. They showed the most felicitous choice of words and an admirable command of synonyms. They were pervaded by a delicate humor and were during his Baltimore pastorate very popular and appreciated by large audiences."

At the time of his death, Dr. William Henry Roberts, long the Stated Clerk of the General Assembly and perhaps the best known Presbyterian of his day, said:

"One of America's most brilliant preachers and one of its greatest spiritual forces. He had a genius for preaching. He was a radical, however, in the sense that from the beginning

of his ministry, he preached in a thoroughly original and fearless style. He had a literary style. He interpreted time in the light of eternity. Thus it came to pass that his sermons were his life, and his life a sermon."

Dr. Jones' interment took place at Glencoe, Baltimore County. The three members of Brown Memorial's Session, Dr. Frazer, Mr. Millikin and Mr. Bernard, who had been honorary pallbearers at the service in Philadelphia, served as active ones at Glencoe.

This was the first death from Brown Memorial's ministry. It made a profound impression upon the congregation. The Session devoted pages in its minutes to his life—his virtues, his ministry.

On Sunday, November 16, 1913, a bronze tablet to the memory of Dr. Jones was unveiled, with appropriate ceremonial. It was designed by Hans Schuler and is on the front south wall. Its design is beautiful and artistic, as well as emblematic. It recites:

In
Loving
Memory
of
REVEREND
JOHN
SPARHAWK
JONES, D.D.
First Pastor
of this Church
1870-1884

"Rejoice because your names
Are written in Heaven."



REV. FRANK WAKELEY GUNSAULUS, D.D.

CHAPTER THREE

REV. FRANK WAKELEY GUNSAULUS AN INTERLUDE

1885-1887

Between the retirement of Dr. Jones and the advent of Dr. Babcock might best be called a transition period. Dr. Jones had taken Mrs. Brown's great gift and had installed, during his fourteen years, a great congregation. It was great rather in spirit than in numbers. The annual report of the congregation, made the previous April, showed a membership of but 323. But it was a coherent, potential, aggressive, spiritualized, congregation. Financially, it had reached an annual budget of but little below twenty-five thousand dollars.

The congregation made the mistake, in its quest for a successor to Dr. Jones, of hearing several preach, and then deciding on whom it would call. So that when one was called he—perhaps wisely—declined.

A splendid manse, "parsonage" as it still was called, certainly made any call, with a five thousand dollar salary, much more attractive than such a call would have been fourteen years earlier.

At a congregational meeting held on November 19th, 1884, a motion was passed constituting a committee of seven, to recommend a pastor. It is interesting to note names and personalities of that sixty-year ago period. Mr. Henry King was secretary of the meeting, and Mr. John B. Ramsay made the motion for the constitution of the committee. From the Session were named Messrs. A. M. Carter, J. Frank Dix and John P. Ammidon. From the deacons, Mr. E. J. D. Cross. From the trustees, Messrs. James A. Gary and Walter B. Brooks. Dr. John Dickson was named from the congregation at large.

The declination noted was perhaps because the call was not

unanimous. There is always some kind of underground line of information about such a result, which reaches the minister involved. A rightly thinking minister likes to have a call given unanimously. In the recital of names, in the long-ago of Brown Memorial's history, it might be noted that Dr. J. T. Leftwich, who but comparatively recently had come to First Church as Dr. Backus' successor, moderated the meeting which voted to extend the first call.

On April 6th, 1885, a congregational meeting, moderated by Rev. George T. Purves, of Boundary (Northminster) Avenue Presbyterian Church, extended a call to Rev. Frank W. Gunsaulus, of Newtonville, Mass., "as one in all respects qualified for the pastorate of the Brown Memorial Church." The call was made unanimous. Mr. Gunsaulus had captivated the congregation, when he had previously filled its pulpit. Messrs. Carter and Dr. Dickson were named a committee to present the call to Presbytery. In indicating his acceptance of the call, Mr. Gunsaulus wrote:

"I have received the call issued by the Brown Memorial Church of Baltimore, Md., bearing your signatures, and it has received prayerful consideration. I hereby desire respectfully to inform you that I accept the same, subject to the action of the Ecclesiastical Council, called in due order for April 29th, 1885, to advise and act with the Central Congregational Church in dissolving the pastoral relation. May the Mighty hand, which has thus guided us, fill us with all wisdom and knowledge, and may the grace of God fit us for our mutual labors and cares."

Between his letter of acceptance and his coming to Baltimore, Mr. Gunsaulus missed one chore—the "Spring" meeting, 1885, of Presbytery which was entertained by Brown Memorial. The committee which made arrangements for the meeting was composed of Messrs. B. F. Smith, A. L. Boggs and John B. Ramsay. It was not, of course, the first time Brown Memorial had been host to the Presbytery. It entertained it in 1873 and again in 1877, 1879 and two or three "called" meetings.

Mr. Gunsaulus was a native of Ohio. Born in 1856, he was, therefore, 29 when he came to Brown Memorial, as was Dr. Jones when he came. He was educated in Ohio Wesleyan University. He was married to Anna Long in 1875 and ordained in the same year in the Methodist ministry. After four years in the Methodist church, he entered the Congregational denomination and held in it two pastorates before he came to Baltimore, in Columbus, Ohio and in Newtonville, Mass.

Dr. Gunsaulus came early in May and moderated his first session meeting on May 20th. That particular meeting was noteworthy for two things: arrangements for his installation on the following 25th; and the recommendation of Session that during the singing of the last hymn of a service, the congregation "stand." Dr. Leftwich preached the sermon at the installation. Rev. George W. Purves, who had been moderating the Session, delivered the charge to the pastor. And Dr. Joseph T. Smith, of Central Church, made the charge to the congregation. Rev. S. W. Black was Moderator, at the time, of Presbytery, and presided at the services.

When he comes into a new field, one wonders if the thoughtful minister does not take inventory—an appraisal of assets and liabilities. Here was a young man, married when he was 19 and ordained to the ministry at the same youthful age. Ten years in the ministry had made him already a pulpit orator of distinction. This was about Brown Memorial's evaluation of him. What was his of it!

We of today missed history in the making, in Brown Memorial's "Beginnings."

Carlisle says, "History is the essence of innumerable biographies." And since history is, then, largely a record of people, it holds quite true in the case of Brown Memorial. Some of the people whom Mr. Gunsaulus "inherited" have already in these pages had more than their bare names mentioned—Carter, Gary, Dix, Cowan, Smith, P. Bryson Millikin, and all the Brown Memorial famous sixty "charter" members. Then there came Lisle Turnbull, many years a trustee and for a time treasurer of its board, uncle

of Mr. Bayard Turnbull who married Dr. Jones' daughter Margaret Carroll, and father of Graeme Turnbull. The Stirlings came into Brown Memorial—one became a "commodore." John P. Ammidon has been followed by four generations of Brown Memorialites. For awhile after Mr. Ammidon became an Elder, in 1871, he was Permanent Clerk of Presbytery, a position rarely held by a layman. Horace W. Robbins, the fourth to be elected on Brown Memorial's Session—and faithful to it and to his vows till his end—was Brown Memorial's first elder commissioner to the General Assembly, in 1877. The Bainbridges came in 1873—Miss Mary C. Bainbridge died in February, 1944, past her ninety-ninth birthday, seventy-one years a member of Brown Memorial. Fred Hoffman united with Brown Memorial in this period. His will had a bequest, at his death in 1927, of \$10,000 to it. E. J. D. Cross and Richard K. Cross, whose children carry on. Mr. Cowan, whose coming from Mansfield has been noted, became the teacher—and so remained for several years—of the Men's Bible Class, 1877. Dr. Daniel C. Gilman had found it impossible to accept the invitation to become the class' teacher. Dr. Gilman had come to Baltimore with the opening of Johns Hopkins in 1876, and was an elder in First Church. By a coincidence, one notes the name of A. Courtney Doyle, coming into the church at the October session meeting in 1884 at which Dr. Jones' resignation was presented. He died early in 1945, after sixty-one years of faithful service, many of them as a deacon and for awhile president of the Board of Deacons. Emma Nicodemus, who came in on confession of faith, later became Mrs. Edwin Warfield. Mr. Calvin Shriver was a trustee for years. He was an uncle of George, James and William Shriver. Ann Reid was a Brown Memorial girl. She went on to be, for years, a valued Board secretary. As already noted, Gen. R. H. K. Whiteley and family came into Brown Memorial in 1875—he was the treasurer of the Session for a number of years, and his family was faithful in the church after him. John B. Ramsay's entry into the church, in 1876, started a train of fine service which still continues from the Ramsay family. Henry King's membership, beginning in 1877

and ending in 1943, had in it 64 years in the deaconate and eldership. A. L. Boggs and Mrs. Emma M. Boggs' membership, beginning in 1879, still lives in the activities of Miss Edith Boggs and Fenton Boggs. In 1880, came the Gillets, the Trulls, William A. Dickey from Wetherdsville. There came in 1880, Mrs. Emily Symington, and Thomas A. Symington, long a trustee, father of Mrs. Edwin W. Levering, Jr., Walter B. Brooks, long a trustee, as were Jesse Hilles, Thomas C. Basshor, G. A. VonLingen, John C. Grafflin. The descendants of most of these still live, and to bless the name and fame of Brown Memorial.

These were the assets of Brown Memorial, if Mr. Gunsaulus paused to make a mental inventory, and scores of others who already had begun building the Brown Memorial "spirit." It added up to a precious asset which any minister might be proud to have. The roll might be continued, scores and scores, in the asset. Soon after Mr. Gunsaulus came, the Fenton family became members, as did, in 1885, the Dwight D. Mallorys. Dr. and Mrs. Jones remained in the manse until just before Mr. Gunsaulus came. Dr. Jones had insisted on paying rent; but the officers told him they could never repay him for what Brown Memorial owed him.

The south extension to the Sunday school building was proposed at that time—but delayed till later. Up to 1887, debt of something over seven thousand dollars had accumulated. The session and trustees got together—and paid it off. It was one financial accomplishment during Mr. Gunsaulus' pastorate. Of course there were other financial ones of a smaller nature. It would seem that Brown Memorial began to be expected to lend financial assistance to one after another, of the perhaps less financially favored churches. One of them, for instance, after being aided year after year, made the request it be permitted to canvass Brown Memorial's membership for its own purposes. Session replied "no," "such contributions, if any, are made through the Presbyterian Association." In regard to the Presbyterian Association, there is an earlier sessional record (1879) stating that Dr. Backus and Elder Reid, of the First Church, appeared informally before the Session and urged

upon it and Brown Memorial the claims of the Presbyterian Association. It was further voted by the Session, "Resolved, that the salary of Rev. E. H. Robbins of Fulton Avenue Church should not be less than \$1,000 a year," and it saw to it, through the Presbyterian Association, that it was not. Three hundred dollars was pledged, to begin with; more came later. There seems to have been, at least up to this time, no year in which Brown Memorial did not directly aid some other less fortunate church within Presbytery, and sometimes some which were outside—as when it did the church at Federalsburg. It was missionary in spirit and in practice, from the early days when John Sparhawk Jones began teaching it that Christianity and the missionary spirit were inseparable.

Without any recorded reason, one wonders at this late date why the congregation, called late in Dr. Jones' pastorate to elect new elders, was so divided on the question of doing so that it was postponed "indefinitely." No doubt there was at the time some reason the recorders did not want to name. A year after Mr. Gunsaulus had become minister, the congregation voted to elect four new members of the Session. On the 29th of April, 1886, the congregation met for that purpose. Twelve names were submitted. Mr. Ramsay offered a motion, which prevailed, that two-thirds of those voting should be required to elect. On successive ballots, Messrs. John Wilson, P. Bryson Millikin and John B. Ramsay were elected. Apparently, a two-thirds majority could not be obtained for a fourth and only three were elected. On the 10th of May following, the congregation again convened, to elect a fourth elder, as had been decided to do. Mr. Millikin stated to the congregation that he had been absent when his election took place, and he declined. The congregation then elected Dr. John Dickson and Mr. E. J. D. Cross. "Judge" Cross had been elected to the Board of Deacons in 1879. He came into Brown Memorial from Central Church. Mr. Ramsay came up through the Sunday school, and united with the church in 1876. Dr. John Dickson, who had come from Central Church where he had been an elder, was one of the sixty "charter" members. Mr. Wilson, who had been an elder in

the Barton Church, came into Brown Memorial's membership in 1885.

Under Mr. Gunsaulus, the Session instituted regular monthly meetings. Before, meetings were called when business seemed to require.

In September, 1885, Brown Memorial was called to mourn the death of its greatest benefactress, Mrs. Isabella Brown. Properly, it spread upon its minutes resolutions to her memory.

Were churches, especially sessions, as keenly impressed with the possibilities and future potentialities of many of those new-born into the faith, possibly such new recruits would be followed and counseled with greater zeal than sometimes is the case. One thinks of this when reading the names of those who united with the church in its early years. In 1885, Elizabeth Congdon united with Brown Memorial. Hers was a long life of service, ending only in 1942. Curtis Bay ought to erect a monument to her memory for services in its community. Mr. and Mrs. Dwight D. Mallory came from Second Church, in after years Mr. Mallory to serve a long time on the Board of Trustees. One notes with interest the coming in on confession of faith, of "Master" George H. Trull, June, 1886. It is said the great William Pitt utterly failed in his first attempted speech. Those who know Dr. George H. Trull later became one of the outstanding secretaries of our Board of Foreign Missions, may see a like experience in Dr. Trull's first effort. Discussing Dr. Babcock's prayer meetings, he said sometime ago to the author:

"My first attempt to read a Scripture verse in public was at a C.E. meeting on a Sunday night in the S.S., or Lecture, room of that time. My foot was on the round of the chair in front of me and trembled as I read that verse. The first time I led one of the C.E. meetings in that same room I had committed to memory what I meant to say. But I forgot it when about half way through, and in discomfiture sat down when I managed to end the sentence, grammatically on which I had balked. I resolved then never again to try to memorize speeches. The S.S. class of which I was a member was taught by Miss Mary

N. Murdoch, daughter of Dr. Murdoch, an elder in the First Presbyterian Church."

It was the practice of the Session to suggest names for the deaconate and congregational calls for their election. In 1886, the Session recommended increase by five of the Board of Deacons. One wonders whether there were not in those days a greater willingness to serve, in whatever capacity called, than today. Two stalwarts of that time were B. F. Smith and John K. Cowan. As previously noted, both had served in the eldership before coming to Brown Memorial. Yet both served with willingness as deacons in Brown Memorial, before becoming members of its Session.

After a pastorate of less than two years, Mr. Gunsaulus notified the Session late in March (25th) his acceptance of a call to the pastorate of the Plymouth Congregational Church of Chicago, to take place after the 15th of May, 1887. A congregational meeting was called for April 20th to consider the matter, and its only alternative was to accept the resignation.

Dr. Gunsaulus found a membership of 347 and left it with a membership of 379. The budget of the church the year he came was \$17,319.90, and the year he left \$20,973.

Perhaps no one better than Dr. Joseph T. Smith, who charged the congregation at Mr. Gunsaulus' installation, was better qualified to speak of him. In his "Eighty Years," he says:

"Dr. Gunsaulus was an eloquent preacher with marked peculiarities of style and manner which had the charm of novelty, especially to a Baltimore audience. He was averse to all definitions, impatient to precision in thought, and unskilled in logical discussion. He reached and moved his hearers through the imagination and heart. His imagination was truly creative and he was a poet in the old sense of a maker. He could give to airy nothings a logical habitation and a name. He could breathe into cold abstractions and dead dogmas the breath of life, and cause them to live and move before his hearers. The limpid flow of his words, and the music of his sentences, never failed to charm the ears of his hearers. As

might have been expected from his antecedents, the atmosphere of Baltimore Presbyterianism was not in every way congenial, and he thought he could be more useful in the Plymouth Church."

Brown Memorial was not very happy in his leaving—nor yet pleased that he should have given it so brief a ministry. He had attracted great audiences, but his ministry had been most noted for its forensic quality.

Brown Memorial was ever loyal to the memories of its past ministers. It has always followed them, in memory and affection, till their end came. It was so with "Doctor" Gunsaulus—Beloit conferred D.D. on him in 1887. He ministered to the great Plymouth Church, Chicago, for twelve years, and for twenty, until his death in 1921, to Central Church, which David Swing had made nationally famous, an ancestor of Mr. J. Swing Willis who, over the years, has contributed so much to his own church, to the various activities of Presbytery, and to the civic life of Baltimore.

Thousands regularly attended services in Central Church. When Dr. Gunsaulus died, it was a day of mourning in Chicago. Dr. S. Parkes Cadman spoke of him as "this splendid and beautiful son and servant of the Most High." A famous divine, whose books the last generation—and some of us who have come on into this—used to read, Rev. Charles W. Gilkey, said, "It would take hours to do justice to that great contribution as it has been rendered through all the diverse phases of Dr. Gunsaulus' lifetime of service in Chicago." And, "Everybody knows the story of that famous sermon preached in Plymouth Church nearly thirty years ago on the needs of the children in this growing city, at the close of which Philip D. Armour came up and said to the young preacher—then only thirty-seven years old—'Young man, do you really believe what you have said?' 'Of course I do,' was the answer. 'Then if you will give five years of your life I will give the money, and we will do it together.'" Dr. Newell Dwight Hillis: ". . . pastor of the Brown Memorial in Baltimore, and lecturer in Johns Hopkins University upon 'The Messages of the Great English Poets' . . .

empowered by Philip Armour at the close of a Sunday morning sermon to spend two million, eight hundred thousand dollars in founding the Armour Institute . . . my own successor in Central Church founded by Professor Swing in 1875 . . . Gunsaulus, this preacher, educator, patriot, this Great Heart, toiled for the people of Chicago, for the Commonwealth of Illinois, and for this Republic." Governor Frank O. Lowden: "The world is poorer today because Dr. Gunsaulus has gone. . . . It is hard for us to believe that that great heart, which never ceased to beat in sympathy with all who were weak, or all who were in need, or all who required help; it is hard for us to realize that that heart has ceased forever."

Brown Memorial adopted these resolutions:

"Acknowledging with gratitude the way in which Almighty God has led this church through its ministry, we have learned with sorrow of the death of our former pastor, the Rev. Frank Wakeley Gunsaulus, D.D.

"Dr. Gunsaulus was pastor of our church from May 25th, 1885, to May 10th, 1887; but although with us for so comparatively short a period, the impression made by him upon our church and city was deep and lasting.

"He came to us in the prime of young manhood, with all the fervor and enthusiasm of youth. To his eye had been revealed a wide horizon of truth, and his lips had been touched with the prophet's coal of fire.

"An orator, a philosopher, a poet and a spiritual seer, he stood in our pulpit, and so inspired his audience as to lift them out of themselves into an atmosphere where eternal verities stood clearly revealed.

"Outside of the pulpit he was a thoroughly practical man, interested in the affairs of our city, state and nation; and exerting at all times an uplifting power for whatsoever things were lovely and of good repute.

"He was even greater in his personality than as a preacher or a public-spirited citizen. No one came into contact with him without feeling a certain electric thrill stirring him out of

the commonplace, and making him realize that, after all, man does not live by bread alone.

"Those who were his friends, as well as his parishioners, will never lose a sense of gratitude that they were allowed the privilege of being quickened by the influence of his white inspiring soul.

"We recognize the large place which Dr. Gunsaulus, after leaving us, came to hold in the intellectual, educational and religious world; the great esteem in which the Protestant ministry of this country held him; his fearlessness in proclaiming the gospel of Christian righteousness; his tireless effort in endeavoring to establish the Kingdom of Christ on earth, and in unflinching courage in the midst of life's vicissitudes.

"We extend to his family, and to all those with whom he was associated in his work, our deep sympathy; and bow to the wisdom of Him who doeth all things well."

Dr. Gunsaulus' daughter, Helen, was born in Baltimore. She is living at South Yarmouth, Mass.—Miss Helen C. Gunsaulus. Two other daughters younger—Beatrice and Mary, attended Goucher College in 1902-04. Beatrice is the wife of Rev. Robert Merryman, D.D., rector of Protestant Episcopal Church of the Redeemer, Allentown, Pa. Both retain affectionate memories, especially of the Ammidon and Mallory families.

Dr. Gunsaulus' stay in Baltimore was an "interlude"; but he was en route to become one of America's greatest preachers.

CHAPTER FOUR

IN THE DAYS OF MALTBIE BABCOCK

1887-1900

Rev. E. H. Robbins, son of one of Brown Memorial's elders and pastor of the Fulton Avenue Presbyterian Church, towards which Brown Memorial showed such a friendly and financial interest over many years, moderated Brown Memorial's session between Dr. Gunsaulus' departure and the advent of its next minister.

Mr. Benjamin F. Smith, of the Session, used to tell how he stole Dr. Maltbie D. Babcock—at that time just "Mr." Babcock—from a friend. Dr. Babcock was a native of New York state and a graduate from two of its institutions, Syracuse University and Auburn Seminary. He continued that Empire State connection by becoming the pastor of the Presbyterian Church in Lockport, N.Y. In the very beginning of his pastorate, there were indications of the great career that was to follow. He had been a brilliant student both in college and seminary. His great ministerial progression was not unexpected by his old schoolmates. Mr. Smith often visited Lockport on business; and the head of a firm there with which most of his business was transacted was an elder in Mr. Babcock's church. Detained over Sunday on one of his trips, his business friend urged him to attend church where Mr. Babcock was preaching. Mr. Smith said he at once discovered him for whom Brown Memorial was seeking to fill its vacant pulpit. Mr. Babcock received a call from Brown Memorial. At that time, Mrs. Babcock's health was not robust. Mr. Babcock is said to have had three calls, at the time Brown Memorial extended one to him. When coming to visit Baltimore, he heard much about the city's eminent doctors and medical institutions. Taken in connection with Mrs. Babcock's health, this was said to have been one of the



REV. MALTBIE DAVENPORT BABCOCK, D.D.

factors in his deciding to accept the call here. The call was extended by a congregational meeting on September 28, 1887. Being in the city, two days later Dr. Babcock conducted the mid-week service.

On November 7, having in the meantime accepted the call, Dr. Babcock (on invitation) moderated for the first time a meeting of Session, at which meeting his installation was planned—to take place on December 6, 1887.

The installation service itself was a simple one, devoid of the flair attending the first one of the church. Rev. W. W. Downey, Moderator of Presbytery, presided and propounded the constitutional questions. The sermon was preached by Rev. William Durant. Rev. J. T. Leftwich, D.D., pastor of First Church, charged the pastor and Rev. Joseph T. Smith, D.D., pastor of Central Church, charged the congregation. Whether just an incident in his long and useful pastorate, Dr. Smith had taken part in Brown Memorial's two previous installations, charging the pastor when Dr. Jones was installed, charging the congregation when Dr. Gunsaulus was installed. Because of circumstances arising out of Mrs. Babcock's health, much of the first year's home life of the Babcock's was spent in the Smith home.

The Christian Endeavor movement was at this time accumulating momentum, to reach its heyday in the nineties and in the early part of the century. Through its inspiration, many have entered the ministry. Certain it is, that two or three Board secretaries came up through Brown Memorial's Christian Endeavor Society. Its members inspired the Session, enthused the congregation. One reads in the record that Messrs. John Wilson and John B. Ramsay of the Session, and Messrs. Edward Stinson and Alfred S. Niles, from the Christian Endeavor Society, were named by the Session a Visiting Committee "in the interest of The Evangelical Alliance." Personal work. Through its request (December, 1888), a committee was appointed to find a location in the "north-west" section of Baltimore where a Sunday School might be started. This suggestion, which was made by Mr. Wilson, was

"enthusiastically" received by the Session. Clifton Hall, on Druid Hill Avenue above Boundary, was found. It could be had for \$1.50 a Sunday. At about the same time, the committee to spy out the land, found that a lot, corner of Madison and Boundary (North), owned by Mrs. Forrest, could be purchased for a permanent church location.

Mr. Wilson was a rugged Scotchman. He belonged to that sturdy group of Scotch people who settled in and around the Barton-Lonaconing area and which, to this day, is an outstanding element in its citizenry. Elders, as well as others, were teachers in the Sunday School in those days; and Mr. Wilson had a class. When he got enthusiastic about anything, he would lapse back into his Scotch brogue, to such extent that his class scarcely could understand him. Beginning with 1891, Mr. Wilson became Clerk of Session, succeeding Mr. Carter who had occupied that important place in the church since its organization, twenty years before. Annually, at the close of the fiscal year of the denomination, April 1, Sessions made reports to Presbyteries, they in turn transmitting such reports to the executive offices of the denomination, in the Witherspoon Building, Philadelphia. Usually, such reports confine themselves almost exclusively to statistics. When the Session made its report April 1, 1893, Stated Clark Wilson must have had one of his enthusiastic moments, for he included this:

"I have to report another successful year in our work. The church has prospered under the faithful preaching of the Gospel, large congregations being present at all our services, including the Wednesday evening prayer-meeting. The Holy Spirit has been with us, as is evidenced by the constant admissions on Profession of Faith, no communion service passing without numerous additions. Our Sabbath schools are growing in numbers and influence—18 scholars were received into full communion during the year. Our branch school has so developed that a large and beautiful stone chapel has been built for it corner Madison and North Avenues at a cost of about twenty thousand dollars. This chapel was dedicated on

16th April (this report was written the following day), and arrangements have been made for regular preaching and doubtless soon a new congregation will be organized. The contributions for all purposes are larger than ever before in our history. The Pastor's salary and all other expenses paid in full. Contributions made to all the Boards of the Church."

Witty, withal sometimes satirical, historian, philosopher, jurist; never so happy as when applying "names" to those he loves most, Judge Samuel K. Dennis, reminiscing about Dr. Babcock. "I went up to Brown Memorial one Sunday night, as many all over the city had a way of doing. The church was crowded and I found difficulty in finding a seat. My first observation was that even the pulpit steps were occupied, and my first impulse was to laugh; for there on one side sat Judge Upshur Dennis, and on the other Major Richard Venable, the old sinners." Judge Upshur Dennis, a cousin of Judge Samuel K. Dennis, was then on Baltimore's Supreme bench. Major Venable, a generation ago known as Baltimore's outstanding philosopher, was a lawyer and for years president of Baltimore's Park Board. Had they been "old sinners," Judge Dennis probably would not have so denominated them. But it is true that there was something about Dr. Babcock's preaching which brought both saint and sinner to hear him. And having heard him, they came again.

The sessional report alluded to above, in quoting its Clerk, had in it some striking comparative figures. It was (1893) at the close of Dr. Babcock's first full five years.

	April 1	1888	1893
Church Membership	279	624	
Sunday School	256	687	

As a matter of fact, the Sunday School enrollment went from 535 in 1892 to 687 in 1893.

The above is all the official record there is, of the inception of a Sunday School.

Let it be said, that the 687 Sunday School enrollment included the branch school conducted in Clifton Hall—until completion of

the west unit of the Park Church building. This west unit comprised what is now the lecture-Sunday School room, with its galleries, and basement—the west portion with the outside two-story effect. As picturization illustrations show, the remainder of the building, with its tower, was added in 1904.

Brown Memorial had an admixture of zeal and pride in this work. It had Dr. Babcock's enthusiastic interest. Among the many constantly uniting with the church, there came, in 1891, Dr. and Mrs. James H. Frazer, from the Elkton Church in which he was a deacon. One notes in the record the dismissal, May 31, 1893, to the Park Church, Dr. and Mrs. Frazer, Mr. and Mrs. Alfred S. Niles, Mr. Edward Stinson, and others. Years later, Dr. Frazer related to the author that they went at the request of Dr. Babcock. Said Dr. Frazer: "Dr. Babcock said to me, 'Doctor, I want you to do something for me.' 'Doctor, you know that I would try to do anything in the world you asked me to do.' 'Then,' said he, 'I want you to go to Park Church, serve on its Session, of which you will be made a member, for five years, at the end of which I release you for whatever you may wish.' I never had a greater cross in my church life. Not that I was not greatly interested in our Park Church daughter; but to go away from Brown Memorial and from Dr. Babcock's ministry—!" So in 1893 the Park Church was organized, with Dr. James H. Frazer, Edward Stinson, Alfred S. Niles and A. B. Crane as its Session. The deacons were Charles A. Hook and James Shriver. In passing it may be noted that Mr. Shriver—brother of George Shriver, who for so many years rendered a distinguished service as an executive of the Baltimore and Ohio Railroad, and Dr. William P. Shriver, for years a secretary of the Board of National Missions—later became an elder and is still on Babcock's Session, an official connection of over fifty years. The trustees were Messrs. John P. Ammidon, John Wilson, Edward Stinson, Frederick A. Hoffman, George A. Houck, D. D. Mallory, James L. Gilbert, John B. Ramsay, W. L. Mullikin, Benjamin F. Smith, A. H. Bieler and Benjamin F. Knight—an array of business and professional men capable of

accomplishing almost anything they might elect to do. Fervid spirits like these had gone about the work with devotion and boundless enthusiasm. In five years the people of Brown Memorial built a church building, one that would cost twice, thrice, today what it did in the comparatively cheap costs of everything in 1893. And they said nothing about it. They just gave—their money and, better, themselves! That was then, that is today, the Brown Memorial spirit.

Park Church continued to grow and wax stronger, during the later years of Dr. Babcock's ministry. Gradually, Brown Memorial representatives withdrew from its boards, or became a permanent part of Park's membership roster. New members came in. One notes in 1900 the coming of the Belt family, Mr. and Mrs. W. H. G. Belt, Miss Mabel Belt, Miss Gertrude B. Mason, whose membership for many years was a blessing to that church—would have been to any church. One notes (1900) the officers of its Young People's Society of Christian Endeavor: President, Dana Lee Eddy; Vice-President, John Reed Gemmill; Recording Secretary, Miss Irene Gadsden Coombes; Corresponding Secretary, Miss Alberta F. Reid; Treasurer, Norton A. Kent. Committees: Look-out, Edward Waters; Social, Frank P. Knight; Musical, Miss Bessie Gilbert; Information, William C. Cook; Temperance, W. H. G. Belt; Missionary, Mrs. W. H. G. Belt; Devotional, Miss Ethel Knell; Literary, Miss Bertha H. Stewart; Hospital, Miss Mary Shriver. Maybe these are just a roster of a daughter's family. But we always are devoted to our children and their families and their interests. Besides, some are names of those who later made history in the Christian Endeavor movement, in Presbytery, in the Presbyterial, and wherever Presbyterian voice was raised in service. One might continue Park's history, list its pastors, apostrophe its work. The completion of its beautiful building might be a story in itself. And not the least of the narrative would be the expression of the gratitude of the church in changing its name, to Babcock Memorial, after Dr. Babcock had been called home.

One, even if he would, could not get away from names, in chron-

icling Brown Memorial's past. At the beginning of Dr. Babcock's ministry these were the officers of the Sunday School:

Benjamin F. Smith, Superintendent
S. S. Shriver, Assistant Superintendent
P. Bryson Millikin, Treasurer
Shelman Baer, Secretary
Courtney Doyle, Librarian
F. M. Dushane, Assistant Librarian
John Hanway, Assistant Librarian
John W. Nealy, Chorister
Mrs. Muller, Organist
Harry B. Smith, Warden

In 1888, J. Franklin Dix died. He, with Mr. Carter, with the Moderator, constituted the Session during Brown Memorial's first year. During much of Dr. Jones' ministry, he had looked after the music of the church, himself its director for most of the time. For awhile he had been treasurer of benevolences.

Rev. William Langdon in 1888 became Brown Memorial's first supported missionary. On his way to Pekin, he visited the church. He must have made a fine impression; for we learn that he "was adopted for a Foreign Missionary from our church." His name, as well as the fact, is interesting. For many years—and until a few years ago—Brown Memorial gave to the Langdon School, in Kentucky, a large part of its support. Its name came from that of our missionary.

The church needed a new organ. A movement, started in 1888, was completed in 1889. It would cost \$7,000. The Trustees said they would become responsible for \$2,500 if the Session and church would take care of the balance. The Trustees took the short cut: they personally gave the \$2,500—Gen. Gary, \$500; Mr. Hillis, \$350; Mr. Mallory, \$350; Mr. VonLingen, \$275; Mr. Carroll, \$150; Mr. Miller, \$175; Mr. Shriver, \$175; Mr. Basshor, \$175; Mr. Hanway, \$100; Mr. Holliday, \$50; Mr. Brooks, \$175. Dr. Babcock could do almost anything, from influencing big business men, writing poetry that will echo its sweet music for all time, to playing

that organ the church had just bought. With a crowded congregation one Sunday morning, the organist unavoidably absent at the last moment and another not available, Dr. Babcock went to its keyboard and played like a master.

Brown Memorial has always been found in accord with the broader civic life of the community and in any enterprises and observances of city, state and nation. One notes that, in accord with the President's proclamation, the church held a religious service at 9 A.M., on April 30th, 1889, the hundredth anniversary of the inauguration of the first President. Its act was in keeping with its broader life. Dr. Jones, for instance, in 1876, preached a "patriotic" sermon, in line with Presbytery's suggestion that all its ministers do so and which few did. People were thinking "centennial," and Dr. Jones, ever alert, as Dr. Babcock was, to minister to current emotions, fears, hopes and cares, was the pioneer in fixing Brown Memorial's mission in Christian work.

Dr. Babcock's organ playing was but in line with his informality when he wanted to be informal. Some ministers can't be. Dr. Babcock could be the most informal of men, when he knew informality so exercised would appeal to what was best in service or in friendship. On one occasion he had been riding his wheel, as he was accustomed, in the park early in the morning. On his return, stopping at the home of one of his good parishioners, he rang the bell. "Good morning," he said to John, the butler, "are the folks up?" "No, Doctor, they aint up yit, but they will be mighty glad to see you when dey do git up." Whereupon he had John show him up to the bathroom where, after a good toweling, he met the delighted family in the breakfast room. The family told the story, over and over through the years. He had a whimsical humor—as most really great humanitarians have. When abroad, he would write letters back to his children friends in Baltimore, illustrating them with pictures—he could draw, play the piano like a master, write poetry that will be immortal. On one occasion he was hunting with Dr. J. M. T. Finney, out in Harford County. He liked to hunt. They fell to talking about this and

that one in Brown Memorial. Evidently some one was mentioned who "pulled off side." There is always some one or more such in every church. Anyway, Dr. Babcock was moved to observe: "John, I am glad there is a 'seventh heaven,' so we shall not all be too crowded in one room." The organ incident and his musical accomplishments recall another incident. One of his parishioners, a great musician, had lost her husband. It had so hardened her, that she would not see any one, not even Dr. Babcock, although he made several efforts. At last one day he was admitted, but the servant told him her mistress would not see even him. Dr. Babcock sat down in the music room: what should he do next? He went over to the piano and began playing, softly and in his inimitable way, one of the great sonatas, one he knew his grief-stricken friend loved above all other compositions. The flood-gates were opened.

An amusing incident, representing the cordiality—or lack of it—which sometimes exists, even in a Presbyterian Church, between Session and trustees. The committee appointed by the congregation to find a pastor, after Dr. Gunsaulus left, spent \$213 in that quest. The treasurer of the trustees paid it and later reported to his board that he had done so. The trustees would not allow it, and instructed the treasurer to demand from the Session reimbursement. Just about that time Dr. Babcock, newly-arrived—and no doubt wise to the situation—had a joint meeting of Session and trustees. Shortly afterwards, the Session had a note from the trustees saying it was altogether right for it to have called on the trustees for payment of the \$213, and that they did so "with pleasure." So much for tact, which is the every-day of diplomacy.

In one respect, the life of a church is made up of incidents which, in years afterwards, may seem, to that generation, unimportant. But when a protest came to the trustees against the overhead electric railway wires on John Street in front of the church, it was not at that time trivial. This was in 1891. Just before that incident, elders and trustees had voted to dispense with a choir, and have a "precentor" instead. Dr. B. Murrill Hopkinson still will be re-

membered by older members of the church, as having occupied that position for many years. He received \$800. When he wanted a raise, the trustees said no. Soon or late, a congregation gets tired of the same kind of choir, music, or what not. It was a wag, no doubt, who said when he went to Dr. Hopkinson, dentist, he thought he was a better precentor; when he heard him sing, he thought he was a better dentist. He did have a gorgeous voice. And when we come to Brown Memorial's music: it is not tradition that Mabel Garrison, perhaps Baltimore's most noted musical production, once sang in Brown Memorial's choir, as did John Charles Thomas, whose father at the time was a minister in one of the Methodist churches of the city. But with due respect to all who have gone before, the work of none has been more satisfactory than the combination of Virgil Fox and W. Richard Weagly—and Miss Helen Howell who has carried on so very well while this twain has been in the armed service.

At times in the past, the Board of Trustees have, for the moment, forgotten they were a Board of Trustees of a church, and not of a bank. The church always has been blessed with such an able board, from the day of its organization till the present, that when it forgot it was the servant of an ecclesiastical body, one has been inclined to smile, when otherwise he might have been shocked at some of its utterly un-Presbyterian acts. For instance, in June, 1892, the *Trustees* raised Dr. Babcock's salary from \$5,000 to \$6,000. In February, 1894, "on motion of Mr. Gary," the Board of *Trustees* considered the "expediency" of our appropriating "a sufficient amount of money to defray the expenses of our beloved Pastor and wife to Florida." Five hundred dollars was "enthusiastically" appropriated. April 14, 1897: "A letter from Hon. James A. Gary (Mr. Gary was absent at the time, in Washington, serving in McKinley's cabinet, as Secretary of the Interior) favoring a proposition to tender to Rev. M. D. Babcock, D.D., a six-months leave of absence, was read. After a full expression of views of all the members of the Board present, favoring it, the following resolution was offered, and unanimously adopted:

Whereas, the Board of *Trustees* of Brown Memorial Presbyterian Church, desiring to express their continued confidence in and love for their pastor, Rev. Maltbie Davenport Babcock, who has labored so faithfully and successfully in the cause of Christ for the past ten years in this city, and further desiring to express their sympathy and appreciation of his work, and believing a respite from his labors for a season has been fully earned, and will bring renewed health and strength, and better fit him for a life of continued usefulness; therefore

Be it resolved, that *we* tender him leave of absence for a period of six months, with a continuance of his salary as Pastor." "Mr. Warfield moved, that a present of one thousand dollars be made to Dr. Babcock in further appreciation, which motion was unanimously adopted."

Think of a Board of Trustees, of a Presbyterian Church, granting salaries, salary raises and vacations to ministers! And think of a Board of Trustees ever doing such a magnanimous thing anyway! The author has been a member of a Board of Trustees in two different churches, so knows what trustees are like. Well, if Maltbie Babcock could "sell" himself to a Board of Trustees which had in its body of twelve men of such personalities as the Secretary of the Interior, the President of the first great surety company (The Fidelity and Deposit) in America, and eight years later to be Governor of Maryland, and others as able if not so much in the limelight, then Maltie Babcock must have had "something."

In 1898 (December), the *Trustees* raised Dr. Babcock's salary from \$6,000 to \$8,000, at Mr. Gary's suggestion.

The church did not decide to be lighted by electricity until 1894. In the same year, a telephone was installed in the manse—and one wonders, in this later day, how the minister's work was carried on without one. The electric lights finally were installed in the spring of 1895. In the same year, an additional room was erected as a second-story to the back building of the manse. Dr. Babcock was given a secretary, at \$25 a month. Mr. William P. Shriver served

in that capacity, for some time.

Few men ever have been more faithful in the eldership or accomplished more, than did Mr. A. M. Carter. So that his death in 1893 brought sadness to the entire church. In the minute Elder John P. Ammidon was named to prepare in memory of Mr. Carter, he said, among other things, "A life full of little, numberless, unremembered acts of kindness and of love—a life that lives on in lives, made better by his presence."

At a congregational meeting held on December 13, 1893, the following were added to

The Eldership: Dr. I. R. Page, Mr. O. F. Day, Dr. H. M. Simmons, P. Bryson Millikin.

The Deaconate: Dr. A. K. Bond, Mr. Frank M. Dushane, Mr. James O. Bates.

At their ordination and installation, January 28, 1894, Dr. Babcock preached a sermon on the topic "The Office and Work of the Eldership."

Mr. Millikin, the son-in-law of Mr. A. M. Carter, had been in Brown Memorial—and active—from soon after its organization. Dr. Simmons, already an ordained elder, had come to Brown Memorial in 1893, from the Covenant Church, Washington. Dr. I. R. Page, with his daughters, Misses Virginia and Frances, came into Brown Memorial on January 2, 1889, from the Associated Reformed Church. Mr. Oliver F. Day came from Lafayette Square Church in 1884.

The personnel of Brown Memorial's deaconate during its first three decades was one of change, what with some of its members advancing to the eldership, in addition to other inevitable changes which came to church bodies. In Chapter II it was noted that Brown Memorial's first Board of Deacons was constituted in 1873, Messrs. Benjamin F. Smith, Edward T. Lawrence and John K. Cowan. In the early eighteen hundred and forties, there was but one church in the Presbytery that had a Board of Deacons. The Presbytery urged upon its members the organization of this important board in Presbyterian administration. The following year the

roll of churches was called on the recommendation; and several not having complied, Presbytery made it an admonition. Perhaps some of the earlier period tardiness still remained, as the explanation of Brown Memorial's belated action in the matter.

It was not long before Messrs. Smith and Cowan were called to the Session. So the necessity for electing others became apparent. In 1879 Messrs. E. J. D. Cross, Henry S. King and Dr. James Hogg were elected and ordained deacons. Shortly afterwards, Judge Cross was elected on the Session and Dr. Hogg left the city. In 1887, Messrs. Daniel C. Ammidon, Elliott Bard, Alex. L. Boggs, P. Bryson Millikin and Edward Stinson were elected to the deaconate. That group of deacons, whatever deacons may be in some other churches, were not for ornamentation. No body, no organization, was that under Dr. Babcock's ministry. In the course of time Mr. Bard ceased to be a member of the Board. The others became leaders in every sort of church activity, not the least of which was the work leading up to the organization of Babcock Memorial.

During the first three pastorates (covering just a few weeks over thirty years), the personnel in the Board of Trustees did not change as much as in the other two boards. It has been noted how Dr. Backus withdrew from the Board; and how shortly afterwards, when Brown Memorial became an assured "going concern," Mrs. Brown's son, George S. Brown, and her son-in-law, Mr. William H. Graham, gracefully withdrew from the Board. Mr. Walter B. Brooks, of the original Board, died in 1896, after more than a quarter century of faithful service in the temporal affairs of the church. He was the father of Walter B. Brooks, for many years the head of the Canton Company, and of Mrs. Bartlett S. Johnson. Mrs. DeWitt C. Casler is a granddaughter. Mr. Charles F. Woods, also a charter member of the first board, died in 1899. Mr. Willard C. Willkins, elected on the Board at its first (congregational) annual meeting, 1872, died in 1888. Mr. J. C. Nicodemus' passing in 1878, made the first trustee vacancy by death. At the beginning of Brown Memorial's fourth year, January, 1874, there came on

the Board one who contributed to it, over forty-six years of business counsel and direction hard to estimate—Mr. James A. Gary. Under the laws of Maryland, unless it is otherwise specified in its charter, the pastor of a church is the president of its Board of Trustees. A vice-president is usually elected, and in many churches he carries most of the onus of an official head of the board. Mr. Gary was elected vice-chairman at the Board's organization, in January, 1874. The demands of the duties of one of Baltimore's greatest industrialists; member of many boards, Secretary of the Interior in William McKinley's Cabinet—none of these prevented an almost perfect attendance upon all meetings of the Board of Trustees. As one reads the record, he cannot but be impressed by how much the church owes him. Mr. D. F. Haynes was secretary of the board in 1873 and served until 1887, when removal to another part of the city prompted him to take his membership to another church. Mr. Daniel Miller was his successor, for the brief time he was a member of the board, he having succeeded on the board Mr. Thos. A. Symington who had removed from the city. He was succeeded in turn by Mr. Alfred S. Niles. Col. W. A. Hanway was secretary for ten years, and at the end of the century Mr. Frederick A. Hoffman was serving in that capacity. In 1874, J. Lisle Turnbull was elected treasurer of the board. He continued in this capacity until succeeded in 1882 by Mr. Calvin S. Shriver. Mr. Shriver served in this capacity until 1896 when he was succeeded by Mr. Daniel W. Hopper. Mr. Hopper's treasureship was the longest in the history of the church, lasting for twenty-nine years until Dr. Hulbert's pastorate. Soon after his retirement from the Board of Trustees, Mr. Hopper moved his membership to the Franklin Street Church. In the nineties, Mr. Alexander Brown was elected a trustee, but declined. Mr. Edwin Warfield, president of the Fidelity and Deposit Company, and Governor from 1905 till 1909, was elected a trustee in 1896. In 1899, Charles F. Woods, a "charter" member of the board, died. Then, for the first time, a member of the session was named a trustee, John B. Ramsay. The practice of having one or two members of the session also on

the Board of Trustees, has been maintained since that time. It has made for mutual understandings between the two boards and so for an official harmony without which no church can accomplish its best work.

During the early years of his ministry, Dr. Babcock and his session instituted what they called "A social and reception for new members." The trustees, deacons and members generally of the church were urged to cooperate. They did. People seemed to have had a way of doing whatever Dr. Babcock asked them to do. These social-receptions were held late in the year, and new members of the two previous years were the especial guests of the occasion. They were a connecting link between the various organizations of the church: session, deacons, trustees, Domestic Missionary Society, Mrs. E. P. Jones Foreign Missionary Society, Christian Endeavor, Sabbath School. Needs and opportunities were discussed, in the most informal way. Those peculiarly interested in any activity, as the Christian Endeavor, for instance, talked about it to leaders in the Sabbath School who in turn talked about the crowded condition and quarters of the school. Interests became mutual. People got to know each other. When one reads the roster of those who came into Brown Memorial in those years, the interest of older members in their "guests" may well be imagined. Many of these names will be of interest, for all time, to Brown Memorial people. In Dr. Babcock's first session meeting, William P. Shriver and Richard P. Baer united with the church. Dr. Shriver was, for many years, one of the secretaries of the Board of National Missions. Mr. Baer has been, for many years, one of the pillars of the Catonsville Church, and his work has extended to many boards and committees of Presbytery. At the same meeting of session, Mrs. Babcock transferred her membership here. Jacob W. Hook, long a noted figure in Baltimore City life, united with Brown Memorial. Ida A. Gary, Florence Basshor, and, from the Broadway Church, John S. Bridges, became members of Dr. Babcock's great church family. One notes, about this time, some printing work for the church by J. S. Bridges & Co. For fifty years, that business

service continued. Mrs. Wm. G. Hudgins, Grace Hilt, Jessie A. Gary, from the Elkton Church, Dr. and Mrs. James A. Frazer—and what a service, through the years, they gave. Lee B. Bolton became a member of Brown Memorial—his smiling welcome, as deacon and usher, to people entering the church at a service, will be remembered still. Miss Ann T. Reid went on from her membership, to the long and larger service of a secretary of the Board of Foreign Missions. Miss Lucy Dawson came from the Central M. E. (South) Church, and she went on to the Board of National Missions, for years one of its secretaries. Miss Helen Corner, Miss Edith Fenton Boggs, Robert S. Maslin—their names are writ all over the pages of Brown Memorial's history, as are those of Miss Mary S. Kerr, Miss Hattie H. Cowman, Miss Margaret Kirk. At the same session meeting in 1892, came Dr. and Mrs. Horace M. Simmons, from the Covenant Church in Washington, and Dr. John M. T. Finney and Mary Gross Finney, the one from the Bel Air Church and the other from the Reformed Salem Church of Harrisburg. Then one reads the name of Robert L. Haslup, from the Strawbridge Methodist Church, who was to become the organist of the church and to continue in that capacity for forty years. Robert Lacy and Henry Duker came in to give many years' service to Brown Memorial. Miss Frances B. Seth held her first Presbyterian membership in Brown Memorial. In 1894, Mr. and Mrs. Horace Burrough came to Brown Memorial from the Lafayette Methodist Protestant Church, Mr. Burrough later to become a member of the Session. Mrs. Lucy Bergland was another accession to the membership. Late in 1894 came two who have helped make Brown Memorial membership honorable, J. Fenton Boggs and Austin McLanahan—one to become a member of the Board of Deacons, as was his father; the other to be vice-chairman of the Board of Trustees, and to hold other positions for helping to make Brown Memorial a great church. A saved sinner is a saved sinner; but, just the same, it is a pleasure, just a little greater, to be associated with such as these. In 1895, Mr. and Mrs. Charles D. Reid are seen as coming into Brown Memorial, from Franklin Street

Church. J. Harry Trego was another—during the first two decades of the century, Mr. Trego was one of the great religious and civic leaders in Baltimore. At one time, the press gave him a great boost for Mayor. C. Howard Millikin, a nephew of P. Bryson Millikin, came from the Emanuel Protestant Episcopal Church. For a time, he was a member of the deaconate. Mr. and Mrs. W. R. Edwards, he also later to be ordained a deacon, came from the Central Presbyterian Church, Philadelphia. The Fentons, Helen Lacy, Miss Emma W. Thomas from Central, Mrs. James S. Dye from the Fayette Presbyterian Church, Fayette, N.C.—they, too, became devoted followers of Christ through Dr. Babcock's ministry. One notes admission on confession of faith of "Master Bryson Carter Millikin," later to render noted service in the larger sphere of educational secretary of one of our church boards. Nellie Wilmot, Leslie H. Peard, May L. Hudgins, Richard H. Diggs, Mrs. James M. Easter, Carrie Wesibacker: Dr. Babcock must have gotten inspiration when he looked down on his congregation and saw such people in it. "Master" Arthur L. Franklin became a member, and John B. H. Dunn who later became a deacon and whose death has occurred within the year. In 1898 came Miss Mary Cullen, from the Dunn Avenue Methodist Church, Toronto. C. Irvin Galbreath and Mrs. Alexander Hardcastle came into the church at the same time, Mr. Hardcastle had brought his letter the year before from the First Presbyterian Church in Princeton, where he had been a member during his student days. Mrs. Jordan Stabler brought her letter from the Congregational Church in Atlantic, Iowa. Mrs. James C. Legge became a member. Mrs. Anna B. and "Master" John Genso became members, later "Master" John to be one of our honored missionaries. Emma Ida and Rita Rohlfing, the latter from the Associated Reformed, long were treasured in our membership. "Ruling Elder" H. H. Faunt LeRoy and family brought their letters from the Maryland Avenue Church to Brown Memorial, in 1899. Dr. Herbert B. Adams, the noted historian of Hopkins, had brought his letter from Amherst, in the early days of Dr. Babcock's ministry.

On First Church's request, Brown Memorial joined in inviting the next General (1895) Assembly to meet in Baltimore, First Church to be the host church. The Assembly went to Saratoga, N.Y. The General Assembly has met in Baltimore but three times: 1848 when the First Church was the host; 1873 when Central Church was the host; 1926 when Brown Memorial was the host church.

At first two, later, in 1897, the church reported it had three ministerial students for whose support it was responsible. The church had by that time also taken the support of a missionary in the foreign field. The kindergarten at Locust Point was instituted in 1897, with Miss Elva Hodges in charge. This work grew in interest. In the course of time, many women of the congregation, particularly might be mentioned Mrs. J. M. T. Finney, Mrs. Ethel (Bernard) November, Miss Frances M. Page, Miss Helen Lacy, enlisted in the work. Miss Elizabeth Congdon gave her full time, as an employed secretary, until her death in 1942, at which time the field was abandoned. The gradual change of type of population seemed to operate against the enterprise, started so auspiciously, prosecuted with great intelligence and zeal, by Brown Memorial's most consecrated women. The population had become more than 90% Catholic—such of it as had any church affiliations at all. In the earlier years, a number of the great manufacturing and industrial enterprises of the section had united with Brown Memorial in its financial support. As they gradually discovered Brown Memorial would carry on the work anyway, they withdrew from its support. Perhaps the church did not make enough issue with them about it. The church finally realized the work never could eventuate into the organization of a church, which is the ultimate hope of every domestic mission enterprise. And as the church finally had reached a budget of over \$6,000 annually, it concluded the money could be more intelligently spent elsewhere. At this distance, it seems a pity that the energies used in that project, should not have been immediately transferred to another project. Nothing so stimulates any church as to have a definite altruistic mission.

The spirit of Brown Memorial's people was never more fervid than when they were developing the Babcock Memorial work. For a time, the church also had a part-time paid visitor, Miss Doyle, to the various hospitals. It must be remembered that the minister never had an assistant, full-time, until later. Dr. Babcock was going at a killing gate. The church had some realization—but not a full one—when it insisted he and Mrs. Babcock take a three months vacation in Florida, and again, in 1898, when they insisted he take a trip to Europe, which he did, leaving in April and returning early in September. His letters from various points in Europe and the Holy Land constitute classics of their kind—and are still quoted. From the first, Dr. Babcock's personality attracted to Brown Memorial people from all walks of city life, many from suburban and rural communities. But, after all, the pulpit is but about 40% of the most successful ministry. It was so with Dr. Babcock. As a pastor, he was amazing. He would make a dozen calls within an hour. At one of them he would simply stick his head in the door and call, "boo," and go on. Then he would spend an hour in some student's attic room—after which the student would be his most faithful disciple. Dr. John Timothy Stone tells, in his "*Foot-steps in a Parish*" (and this author is indebted to that source for the breakfast story), how Dr. Babcock, at 2 A.M., returning from a home where death had entered, saw a light in a window down the street, in a house whose occupants he did not know. He reasoned that, with a light at such an hour, there must be trouble in the home. He went to see. There was. But there was more to the story than Dr. Stone tells, for it has been told by the head of that house to this historian. That family at that time was in no church. Today—and their descendants—are among Brown Memorial's most faithful worshipers.

In matters of church, people do not reach in their pockets to any appreciable depth, continuously, except through the heart. Giving comes from education, combined head and heart. When it is not found in a church, it is because its members have not been educated. The consideration of wealth and poverty is secondary.

For years, Brown Memorial gave directly to its projects, rather than as now its major benevolences through the boards. During the Babcock years—and to some extent before and afterwards—it would seem never a meeting of Session but that some contribution was voted to some less favored church. Fulton Avenue, towards whose construction and first ministry it showed such a substantial financial interest, was one of its principal beneficiaries. Grace Church was another: besides smaller amounts from year to year, and at one time it made a lump sum contribution of \$1,000, to ease a mortgage situation. The first Knox Church was a continuous beneficiary. Aisquith likewise was greatly helped. Abbott Memorial, towards a "chapel" at St. Helena, Lonaconing. There were, for several years, a number of "sewing societies" in a number of churches. At the time, it was felt that these were preparing workers for industrial placement; and Brown Memorial was a generous supporter of them. Machines and labor conditions had not yet made sweat shops.

Dr. George H. Trull writes that the manse was built in Dr. Jones' time—as has already been stated. "I distinctly remember calling at the manse one day when the future President Woodrow Wilson was there also on a call, and Dr. Babcock introduced me to him. At the time, I think Prof. Wilson was giving some lectures at the Johns Hopkins University."

Now, and for many years, one of Baltimore's most successful and outstanding business men, Mr. Blank, for years a well-known elder in one of our great churches in the western section of the city, gave this story to the author: "I first joined the church in Brown Memorial. I was about sixteen and at the time was working in a large downtown establishment—I was a sort of boy-for-all-work in it—when there was something to be done over hours or at night, I was usually the victim. I was called on one night to stay and do some work that would take me till about 9 o'clock. I was angry. I had an engagement for that night—one I was keen to keep. When I finished the work I started uptown (I lived on Bolton) on the John Street car. I was out of sorts with the world. One thing

I was going to do—I was going to give up the church. When the car rounded Park and Lafayette, who should get on but Dr. and Mrs. Babcock. Did they sit down and begin to talk to somebody else? They did not. Seeing me, they came, one sitting on one side of me, the other on the other side. I do not remember what they said; but within two or three blocks I was walking on air." Mr. B's eyes lighted up as he related the incident to the writer.

Brown Memorial has always been liberal, in permitting the use of its church for what it considered good objectives. If it has erred, it has not been, in that respect, on the side of narrowness. In 1898, we find Dr. Henry Branch, then president of the Maryland State Temperance League, asking for the use of its auditorium in which to have a state-wide meeting of that body. It was granted. The following year there was another notable meeting in its auditorium, when Mrs. Ballington Booth asked for its use for a meeting in the work she so long glorified.

The south end wall of the lecture room was, until its extension late in the century, on line with the south wall of the auditorium—the south wall as it was, of course, before the north and south transepts were built in Dr. Stone's pastorate. And while this west end of the church was a two-story construction, before it was remodeled in 1930 into the present chancel effect; still, one wonders how all the 500, more or less, Sunday school scholars were taken care of, as the school kept right on growing through the nineties. Its congestion increased. The demand in 1898 for increased Sunday school facilities became so apparent that its insistence moved officers of the church to action. Dr. Babcock, who had been pleading for this relief to the Church School, heard in Egypt of the imminence of action in the matter, and he insisted he return at once, if so he might by his presence contribute towards one of his heart's desires. However, he was urged not to cut his trip short. He did return in September, and the promotion of the proposal began in earnest.

As stated, Sunday school room facilities at that time were limited to the part of the building now occupied by the chancel, but then in two-story arrangement.

Also at that time, the manse had only half the Park Avenue frontage it now has. Entrance to it was on the north side, from the narrow alley area which then extended from Park Avenue back to the alley in the rear of the church. The manse entrance was into the hall-way which separates the present northeast room of the former manse, and the dining room on the northwest corner. The feeling was general that the manse also should be enlarged, as a part of the general construction and enlargement proposal.

On January 21, 1899, a general meeting of Brown Memorial people was called, to "consider enlargement of lecture room and manse." The meeting decided to go ahead with the plans, if adjoining Hopper property (1314 Park Ave.), necessary to manse enlargement, could be bought and necessary funds could be raised. By the following May negotiations for the Hopper property had been successful (the records do not state its cost, but information from elsewhere indicates its price was \$12,500). On May 10th, the church constituted a Building Committee, with power to act. Its members were Col. William A. Hanway, of the Trustees, chairman, and Messrs. D. D. Mallory and Edwin Warfield, with Gen. James A. Gary, Vice-Chairman of the Board of Trustees, ex-officio, a member.

Building operations began at once. They began so energetically that Dr. Babcock said, facetiously, that they trampled and tore up his lily beds—the space between manse building and the present Sunday school building was at that time Dr. Babcock's garden, in which he took a great delight. But the clatter of stone and brick, the din of the saw and hammer, were translated into music to Dr. Babcock's ears, for they gave promise of realized hopes.

But as months of 1899 waned, and the call became more insistent to go to New York's greatest Presbyterian field, one may well surmise how Dr. Babcock must have been torn between duty and desire, as the Lord took him to the top of Nebo's Pisgah and showed him what he had wrought, but whose consummation he should not see.

In 1889, Brown Memorial sustained a great loss in the death of

two of its elders. In March, Mr. Benjamin F. Smith died. He was a "charter" member. As Sunday school superintendent, treasurer of session, and active in about every work of the church, he had made his contribution towards making it what it was.

In October, Mr. John Wilson died. He had served eighteen years as clerk of the session, had been a great factor in Babcock Memorial's creation, a teacher in the Sunday school, he, too, had made his contribution.

Dr. H. M. Simmons was elected to succeed Mr. Wilson, as Clerk.

In November, 1899, Session recommended to the congregation the election of elders, and at a congregational meeting held on December 6, Dr. J. M. T. Finney and Mr. Horace Burrough were elected. As has been previously noted, Dr. Finney came from the Bel Air Church, of which his father for many years was the pastor. Mr. Burrough came into Brown Memorial from the Methodist Protestant Church.

Dr. Babcock announced at a meeting that he had received a call to the Brick Church, New York. It was his intention, after having given it prayerful consideration, to accept the call, if the congregation would join with the Presbytery in accepting his resignation and transfer. The congregation long since had learned to try to do whatever Dr. Babcock asked it to do. It joined with him in his request to Presbytery, that his pastoral relation be dissolved. One need not add, that it was one of Brown Memorial's darkest days. In a special meeting on January 11th, 1900, Presbytery voted to join with the congregation in granting the request.

Most of us are remembered but a day, after we are gone. The memory of some is recalled, if circumstance affords. But few grow greater, in retrospect. Maltbie Babcock belongs to that few.

The author was crossing a street in San Francisco—within a stone's throw of the site of the great Peace Conference of last spring, in attendance upon the General Assembly of 1927. Another commissioner, whom he never had seen before, joined him. "Where are you from?" he queried. "Baltimore", was the answer. "From what church?", he asked. "Brown Memorial" was of course the

answer. The stranger—

"This is my Father's world,
And to my listening ears,
All nature sings, and 'round me rings,
The music of the spheres."

Dr. Babcock put his religion into practical, every day operation, beyond what was the ministerial way of his day in Baltimore. Those who came to him for material help were not limited to Presbyterians. If one were out of work and wanted to secure a position, Dr. Babcock would contact some business man of his church and state the applicant's case. He had an almost leery faculty for sizing up human nature. That, with the affection in which he was held by both great and small, made very effective his efforts to help.

One cannot always, under all circumstances, do his duty as he sees it, without at least making some enemies. George Washington had many—none of the posterity of such would today admit it. When Booker Washington's call extended beyond lunch time and Dr. Babcock entertained him at lunch, it raised a one-day furor. Before coming to Baltimore, he had spent all his previous life where such entertainment would not have transgressed local usage.

They—or their children—would not now confess it. But by some Brown Memorial people, Maltbie Babcock was considered "progressive"—some folk today would call it "modern." Sometimes they strolled off and attended another church. Think of Maltbie Babcock being considered "modern"; in the sense that term today is used! The world moves on, whether in the direction we regard right or wrong. The progressive of Woodrow Wilson's time is the conservative of today. The advanced democratic ideas of Thomas Jefferson of a hundred and more years ago, are the ultra conservative theories of government today. Maltbie Babcock moved Brown Memorial on into better and broader fields of Christian living.

Many, if, indeed, not a majority of, things spiritual, we "see through a glass darkly." Few of the ministry ever have received

the plaudits Maltbie Babcock did, when he went to New York. The religious press sent representatives to hear him—they had no fault to find in him. The secular press sent representatives, frankly as critics—they wrote only praise. He was acclaimed by all—yet was cut down and that by tragic death, the year following his going to the Brick Church. And we shall not know why, because now we see through a glass darkly, but *then* we shall see, even as we are seen. A semi-invalid much of her life, Mrs. Babcock survived him forty-two years, dying on September 20, 1943.

The Session of Brown Memorial, at a meeting on February 3, 1900, spread this minute on its records:

"The Session of Brown Memorial Church by this minute on its records desires to set forth the appreciation we feel for the love, the loyalty and the labors of our beloved brother in Christ, Maltbie D. Babcock, D.D., who as pastor of this flock has gone in and out amongst us for the last twelve years. We bear glad witness to the faithful and forceful way in which he has sought to declare the whole counsel of God as he has received it from the Holy Scriptures through the help of the Divine Spirit. We rejoice with him that the God-bestowed gifts with which he has been highly endued—social, spiritual, and intellectual—have been used diligently for the glory of his Master and the growth of this parish. We sanction his leaving us only because he assures us that the same 'voice of God' which called him to us is now calling him away from us—and with love for him and gratitude to God we give him 'God-speed.'"



REV. JOHN TIMOTHY STONE, D.D., LL.D.

CHAPTER FIVE

REV. JOHN TIMOTHY STONE'S MINISTRY

1900-1909

Brown Memorial named Messrs. James A. Garey, John P. Ammidon, John B. Ramsay, Judge E. J. D. Cross and Dr. Horace M. Simmons a committee to recommend a successor to Dr. Babcock. Such an able committee—with Dr. Babcock's advice and counsel—would realize that long vacancies in a pulpit do not make for its best interests. Presbytery had, on January 11th, 1900, dissolved the pastoral relationship existing between Dr. Babcock and the church. The committee to recommend a pastor indicated it was ready to report. Dr. Babcock conducted prayer meeting on the evening of January 17th, at the close of which, notices having been duly published, a congregational meeting was held. Perhaps few prayer meetings have been so largely attended. The meeting had to be held in the auditorium, and even it was crowded. It was to be Dr. Babcock's last ministry, as well it was one of keenest tension as to what the committee's report would be. Rev. George L. Curtis, pastor of Park Church, moderated the meeting. The committee's report:

"We heard many preachers in various places and extended our inquiry over a large part of the country; and, after full and careful consideration, we unanimously nominate to you the Rev. John Timothy Stone, now pastor of the First Presbyterian Church, of Cortland, New York, for pastor of the Brown Memorial Church."

His "graces and personal charm" were dwelt upon. Dr. Babcock spoke highly of him. As a matter of fact, although the committee had "extended our inquiry over a large part of the country," all

the while it was convinced it was not going to find anyone other than whomever Dr. Babcock recommended.

The congregation unanimously adopted the committee's report, and the same committee was continued to prosecute the call. Messrs. Gary, Ammidon and Simmons were named a committee to prosecute the call before Presbytery.

In response to the committee's letter to Mr. Stone, reciting the action of the congregation and urging his acceptance, he responded under date of January 29th:

"In the name of our Lord and Master, Jesus Christ, I accept the call you have extended to me to become your pastor. Your cordial unanimity and faith give me a fresh longing to prove worthy of your confidence.

"And I, brethren, when I come to you, come not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you, save Jesus Christ and Him crucified. And I shall be with you in weariness, and in fear, and in much trembling. And my speech and my preaching shall not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith shall not stand in the wisdom of men, but in the power of God. Thus may we be witnesses together unto Christ, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

A special meeting of Presbytery, requested by Park and Brown Memorial Churches, was held in Westminster Church March 5th, and Mr. Stone was received as a member. His installation had been slightly delayed, in order to meet the convenience of all former pastors, whom the church desired to take part in the exercises.

It is rare that a church, organized as long as had been Brown Memorial, has been able to secure at any meeting the attendance of all its former ministers. It is rarer still that they have been such a distinguished group: Dr. John Sparhawk Jones, noted as one of Philadelphia's great preachers, in a city where in the Presbyterian ministry distinction was the rule; Dr. Frank W. Gunsaulus who,

every week, was drawing the largest congregations of any minister in Chicago; Dr. Maltbie D. Babcock already, in six or seven weeks, was the talk of the religious world of New York. These were to deliver the charge to the congregation, preach the sermon, and deliver the charge to the pastor, respectively.

Anticipating a great congregation, officers of the church had instructed the congregation (especially pew-holders) to enter by rear doors, between 7:15 and 7:45, after which the doors of the church would be thrown open. It was, and has become, a memorable occasion; but

*"O wad some Pow'r the giftie gie us
To see ousels as ithers see us!"*

Let the *Baltimore Sun*, of the next morning, March 7th, tell about it:

"The installation service at Brown Memorial Church last night, by which Rev. John Timothy Stone was made pastor of that church, brought together all the pastors the church has had. Rev. Dr. John Sparhawk Jones, the first pastor, who was installed in January, 1871, delivered the charge to the people. Rev. Dr. Frank Gunsaulus, the second pastor, preached the sermon and Rev. Dr. Maltbie D. Babcock gave the charge to the pastor. The benediction at the close of the service was pronounced by the newly installed pastor.

"Rev. Dr. Gunsaulus, who is now of Chicago, preached from the text 'I Must See Rome.' In every great event in life, he said, there stands a Paul who is ready to combat the forces which today typify what Nero typified in the first Christian century. 'Wherever there is a spirit who has not been disobedient to the Heavenly vision there is one to whom life is more than a mere whim. Whenever there is any soul in any profession who says, I must see this down to the bottom, I must carry my banner on—that is the Paul who is ready to appeal to Caesar.'

"The church was crowded from pulpit to the doors, scores

of people had to stand throughout the entire service and hundreds found it impossible to secure even standing room. The services up to the close of the installation proper were very solemn and impressive. Rev. Dr. E. H. Robbins, representative of the Presbytery, presided and propounded the constitutional questions to the pastor-elect and the people of the church. The prayer of installation was made by Rev. Dr. Donald Guthrie. After the solemn vows binding together as preacher and people had been taken, the services took on a little less serious aspect. The charges to the pastor and people were both double-edged and could be taken either by the people or the pews. The sly hits given to the pews by the two ministers seemed to be enjoyed by members of the Presbytery as well as by the laymen themselves.

"Rev. Dr. Babcock, new pastor of Brick Church, New York, stepped to the edge of the platform to make the charge to the pastor. Looking down to Rev. Mr. Stone, who was sitting in a pew near the front of the church, he said: 'I am not going to tell you how to behave, you know how to do that yourself. But this much I want to impress upon you—take care of yourself, as a man take care of your body. What you will be able to do here will depend upon the amount of strength you can give it. Go to meetings of the Presbytery,' Dr. Babcock continued, 'and stay through them all,' he added, with a little glance towards the corner, to which the members of Presbytery were seated, 'and go to all the Monday morning meetings, too. Now, I want to say this in confidence: don't let the people and the things outside your church worry you to death. Park Church and Fulton Avenue, and Highlandtown, and Grace, are all in the Family. You'll want to go to them. The anniversary season is at hand and you'll be wanted to preach a half dozen or more baccalaureate sermons. Don't do it. If they come after you, thank them and say another time—but don't set the year. Encourage them to make their request in writing. You'll find the advantage of this method.

An editor had a poem sent to him, Why Do I Live? He wrote to the poet, because you present your poems in writing. Another thing—in confidence—don't try to remember names. People will classify themselves after awhile. Then as to hours: Don't let anybody see you before 2:30 in the afternoon. People will take you at your own rating. Make anybody who wants to see you put his errand in writing. Don't do a thing you don't have to do, because the things you will have to do will be enough to drag you down to the grave. Be yourself when you preach. Glory in the sacredness of your own personality.'

"Dr. Jones' charge resolved itself also into a series of don'ts. He is the pastor of the Calvary Church, Philadelphia. 'Stand by your pastor, don't desert him,' he said. 'Go to church in dry weather, and in wet weather too—but especially in wet weather. Clergymen have their ambitions, but I never heard one who wanted to preach to empty pews or painted windows. Archbishop McGee classified all preachers into three kinds—preachers you don't listen to, preachers you can listen to and preachers you can't help listening to. Your pastor evidently belongs to the last class. But don't forget that he is human, and since he is so, once in awhile he may preach a mediocre or even feeble sermon; always remember, that there is more in the feeble sermon, than you or he can reduce to practice immediately. Don't refuse to accept everything new—because it is so. Remember that the clergyman does not constitute the church. A church is a poor eggshell of an affair if the minister has to advance all ideas and initiate all movements. Cooperate with your pastor. And, above all, do not compare him with his predecessors—take him for himself.'"

Who was this John Timothy Stone Brown Memorial had called and Presbytery had installed? If today we asked "who is" John Timothy Stone, books might be recited in answer. He was born September 7th, 1868, so was 31 when he became Brown Memorial's pastor. His father was Rev. Timothy Dwight Stone, of Cornwall, Conn. His parents removed to Albany in 1875. He graduated from

Amherst in 1891 and from Auburn Seminary in 1894. His first pastorate was in Olivet Church, Utica going, after three years there, to Cortland, New York. He was married in 1895 to Miss Bessie Parsons, daughter of Rev. Henry Martyn Parsons, D.D., pastor of Knox Presbyterian Church, Toronto.

That first week of Mr. Stone's must have been a busy one. The south addition to the manse had just been completed; but the finishing touches to the south end of the lecture and Sunday school building, mentioned in the previous chapter, was just ready to be dedicated when Mr. Stone was installed. Naturally, the congregation made quite an occasion of its dedication, which occurred on Sunday, March 11th, the first Sunday after the installation. The Sunday school was all there, and many of the congregation. The new minister was there—he was taking up where Dr. Babcock had builded, to carry on with the building facilities of which Dr. Babcock had dreamed, then seen nearly to a conclusion. The school assembled in the lecture room on the first floor. After some preliminary excercises, it formed a procession and, led by Mr. Stone and the Superintendent, Mr. P. Bryson Millikin, marched up the stairway to the new quarters, singing as they went, "Onward, Christian Soldiers." After singing "Holy, Holy, Holy," and prayer by the Assistant Superintendent, Mr. Horace Burrough, the address of welcome was made by the Superintendent, Mr. Millikin. Mr. John P. Ammidon was then called on, and he addressed the audience. He called attention to the fact that Mr. Millikin was a "charter" member of the school—in introducing him, Mr. Millikin had called attention to Mr. Ammidon's many years of devotion to and active part in the work of the School. Mr. Ammidon indulged in some reminiscences: since the organization of the church, two Superintendents, six Elders and six Trustees had crossed the river and gone to their reward. He said that these two Superintendents, Alexander M. Carter and Benjamin Franklin Smith, would be remembered always by Brown Memorial, for the inspiration they had given the School. Col. Hanway, chairman of the Building Committee, was the last speaker. Within a little more than a

year, the large addition, nearly doubling the original Lecture-Sunday school building, and the addition to the manse, had been built. It had been a joyous work, and he hoped its delight would be translated into new and greater Sabbath school activities. A warm message of greeting and congratulation was read from Dr. Babcock, and was not the least of the interesting features of the day.

In none of its major capital expenditures has Brown Memorial run costs through its regular books. And there is not today a record of what these costs were. In a letter from Dr. Stone last year, he thought the cost of the additions, exclusive of the manse addition, was approximately \$40,000. In its April, 1899, report to Presbytery, "Congregational" expense is \$12,445; while for the following year it is \$42,391. Between the two, the improvements were made. The Hopper property, 1314 Park Avenue, having cost \$12,500, total cost of manse enlargement must have been around \$25,000.

The week following the dedication, the congregation gave, on March 16th, a reception to Mr. and Mrs. Stone, to which not only came the large congregation, but many friends of the congregation from outside. Reading between the lines, rather than from any record, and from memory: Mr. Stone showed great tact during these early weeks and months of his pastorate. He was following in the footsteps of one who was loved as few ever are. And so, instead of making this change here, and using the "new broom" method many do, with less diplomacy than perhaps zeal, he carried on, as he found things. Needless to say, this was the way to Brown Memorial's heart, and to it he soon found his way.

In routine matters, the work of the church went on and grew. Many men of the congregation were finding an outlet for their Christian activities in "South Baltimore," under direction of Mr. and Mrs. G. Grant Armor. Miss Elva Hodges was at Locust Point, where the church's work grew. The Session began inserting in all the papers—*Sun, American, Evening News* and *Morning Herald*—notices of Sunday services. Membership grew: during Mr. Stone's first year, we find coming into membership Julia Bevan

Ammidon, Mamie Susannah Bondel, Carolyn Brooks Johnston, Louise W. Symington, Talbot Denmead, Mr. and Mrs. Alfred S. Niles on certificate (from Babcock where Dr. Babcock had asked them to give five years), Dr. Alice S. Parkhurst from the First Congregational, Wm. P. Shriver from Park Church, as also Dr. and Mrs. James H. Frazer; the Irvin family, Mr. and Mrs. George L. and Miss Virginia, from Franklin Street; G. Frank DeGrange, Miss Margaret E. Diggs, Misses Virginia C. B. and Elizabeth B. Cross, Mr. and Mrs. C. deLacy Evans from Mt. Washington, David Wells Bridges, Miss Henrietta Vandenberg, and others. Once Dr. Patton occupied the pulpit. And this record is significant, in the light of the later history: "Committee on summer supply reported that the Rev. Joseph Ross Stevenson, of Chicago, would supply the pulpit in July (1900)."

In February of 1900, Mr. Thomas C. Basshor, a Trustee since that Board's organization, died. He was succeeded on the Board by Mr. Alfred S. Niles.

When one thinks of how one of its boys has reached the top rung in the executive work of the church, the notation that Mr. and Mrs. George G. Leber came from the Third Reformed in 1901, gives a kind of thrill. Others came: the Berry family from Trinity Station M. E.; J. Ross Myers, who for so many years has added lustre to the Eldership, was dismissed to Roland Park. Miss Hynson and Miss Congdon were on the missionary (home) pay roll as was Miss Whiteley at Highlandtown. Brown Memorial was supporting the Ewings in India.

"The Moderator was further authorized," says a Session minute of October 2, 1901, "to consummate arrangements with Miss Frances Page, assistant in congregational matters." Said Dr. Stone, in a letter within the past year to the author, speaking of Miss Page: "She was a rare soul and meant much to me at Brown Memorial and to the church, faithfulness, efficiency and loyalty combined."

In its 1902 April report to Presbytery, the church made this statement:

"Since the presentation of the last narrative, the name of Park Church was changed to Babcock Memorial Church and measures taken to erect an imposing edifice in connection with the existing structure. Subscriptions to the building fund now aggregate \$40,000 and the plans are being carried to completion."

Membership: 1900, 807; 1901, 850; 1902, 877.

At the end of his first year's pastorate, Mr. Stone's salary increased from \$5,000 to \$6,000.

One notes that the Misses Gunsaulus were in the city in 1901, attending Goucher College. The action of the Trustees in allotting them two complimentary sittings in pew 86, brought from their father, Dr. Gunsaulus, a very gracious and grateful letter.

Mr. Calvin S. Shriver died in 1901. For a number of years he was treasurer of the Board of Trustees, for much longer a member of it. Mr. Robert Garrett was his successor on the Board.

Its spire and auditorium being completed by 1903, Babcock had a dedicatory service. In order that it might be dedicated free of debt, Brown Memorial guaranteed payment of its remaining indebtedness of \$4,000.

On recommendation of the Session, at a congregational meeting on December 9, 1903, Messrs. Ernest A. Robbins, Nathaniel G. Grasty, John S. Bridges, Richard S. Blackwell, Charles D. Reid and A. Courtney Doyle were elected to the Board of Deacons.

At the same meeting in which the above recommendation was made, Mr. David Fishach and Misses Gertrude and Bessie Fishach came into Brown Memorial, by certificate from the Maryland Avenue Presbyterian Church. At about the same time the Misses Mary Helen and Margaret Coale united with Brown Memorial, as also did Messrs. Francis and Eben Cross and Mr. Emory H. Niles.

Late in April, 1904, Mr. John K. Cowan, for many years a faithful Elder and active worker, died

For some years First and Brown Memorial had been having union services during the summer. Franklin Street joined in the

services in 1904. Just two years before this, Dr. Harris E. Kirk had come to the pastorate of Franklin Street.

In 1904, giving the press of both official and other business as the reason, Governor Warfield resigned from the Board of Trustees. On the urge of the Board in general, and Vice-Chairman Gary in particular, he was prevailed on to withdraw the request.

In August, 1904, Mr. William Harvey, for a number of years a member of the Board of Trustees, died. He was succeeded by Mr. Joseph Clendenin.

One notes other accessions to membership, at this time: W. C. Lawton, from Harlem Avenue Christian Church, George M. Gillet, Jr.; Mrs. Anna Campbell Riggs; Mr. and Mrs. Edwin Cugle, from Madison Avenue M. E.; Dudley Lawton; Mr. and Mrs. W. E. Lowes, from Walbrook Presbyterian; George W. Atkinson; Harry S. Dickey; R. Clyde McKee, from Grace Presbyterian, Pittsburgh.

With approximately 900 members, one wonders where everybody would be seated, if they all came to any one service (which is a violent supposition), with many more who were not members. For Brown Memorial's transient attendance was enormous. Agitation about auditorium expansion had grown, as a few years before it had in the case of the Sunday school capacity. In April and May, 1905, both Session and Trustees were having meetings about it. (It is a good sign that, for the first time, the responsibility of capital expenditures was not being arrogated solely to the Board of Trustees.) Drawings by architect Alfred H. Taylor indicated construction of north and south transepts would add 398 to the auditorium's seating capacity. Mr. Alexander Brown, Mrs. Isabella Brown's nearest living relative, was consulted, as to whether he would have any objection to the transept construction. He stated that, not only would he not, but that he would subscribe \$5,000 towards the cost, which was estimated at from \$30,000 to \$35,000. Mr. Stone stated that this \$5,000 subscription made in hand already an aggregate of \$20,000 in subscriptions. It was ordered that the work proceed, Messrs. John B. Ramsay, Fred A. Hoffman and P. Bryson Millikin being named a committee on

finance, and Messrs. Joseph Clendenin, with four others he should name, a building committee.

The matter of memorial windows came up. Until this time, there had been no memorial windows in the church, and the original ones were rather drab. The desire to place windows, it was anticipated, might make some problems. So the pastor and Messrs. Robert Garret and Joseph Clendenin were named on this committee. During the construction, the congregation would worship in the Lecture room. The construction proceeded with expedition, and it was completed in middle autumn, 1905. Of course the two large memorial windows in the two transepts, that on the north to the memory of Dr. Babcock and erected by the congregation; and that in the south transept to the memory of Mr. Benjamin F. Smith, were placed while the building was being constructed.

Usually buildings costs more than estimates indicate. As with the Sunday school addition, and that to the manse, definite figures are not at hand as to the costs of the two transepts, exclusive of memorial windows—all but the Babcock one being placed at the expense of the several families erecting them. Dr. Stone says the transepts' cost was about \$40,000. Congregational expenses were reported to Presbytery in April, 1906, as having been \$62,416. Judging from the same items the year before and the year after, there must have been about \$50,000 in the sum that went to church construction.

BROWN MEMORIAL'S WINDOWS

Have you ever seen and wondered at—

The glory of a sunrise or sunset; a church spire, an evening star with a new moon hovering near?

Sunlight through a baby's hair; a pair of worn, wrinkled brown shoes, once worn by a little child whose voice you will not hear again?

Have you ever felt the breath of pine woods, as Robert E. Speer glorified it in his great Makemie Celebration address?

It may be there still remains with you the memory of a snatch of song, heard long ago on the soft air of twilight.

Once you saw snow-white curtains at a tenement window, and you wondered—you knew there was still remaining there some spark of God.

And a few times in your life you have gone down into the deep woods, away from man-made noises—when you wanted to be alone. Alone!

And sometimes there comes back to you memory of home, and mother—and of Jesus walking on the troubled sea.

These things come through the eye and the mind, only when they are open windows to the soul. Some day, you who truly love Brown Memorial, take a day off and see its windows. It will be a highly profitable day. Early summer will be a good time for this day, a day you always, afterwards, will cherish. The growing summer heat has not yet penetrated the fine, thick, weathered gray marble walls of the church. The air inside is soft, cool. The environment is subdued, but bright; for the kaleidoscopic rays of light that come in from many angles, leave in Brown Memorial's auditorium no suggestion of cloistered solemnity. It is sacred, but not solemn. Come about ten o'clock and stay until noon. The sun at that time will be high, and full in the windows of the south wall. But come again about two o'clock, and remain until nearly five, when the slanting shadows of late afternoon begin to fade from the windows of the north wall. And if those two windows of your soul—your eyes and your mind—have been wide open, you should have seen, *seen*, Brown Memorial's beautiful, historic, windows, with their messages in symbolism, and have had awakened in you memories of those who sacrificed and wrought well in the yesterday of Brown Memorial Church.

Doubtless thousands enter and leave the church without ever noting the three small windows in the front wall, on a level with the auditorium. They were placed there when those in the auditorium were, 1905. Their symbolism is worth more than a passing thought.

The one farthest south contains the emblem and motto of the Geneva Church—Consistore de l'Eglise Nat. Protest de Geneva Post Tenebra Lux—after the shadows, light. The heart in hand is the seal of John Calvin.

The middle window is representative of the Huguenot branch of the church—the burning bush, Flagros Nec Tamen Consumebatur—burning but not consumed. Joined with the lilies of France, St. Bartholomew's Day, 1572, is recalled, its martyrdom, and the battle of "IVRY."

The window towards the north contains the motto of the Scotch Covenanter Church, with its thistle and the words: "The truth I speak, impugn it whoso list."

The symbolism would be complete if—and when—there were a fourth window, to harmonize with the others, to contain the seal of our own Presbyterian Church, U.S.A.

Entering the auditorium, the first window on the left is a memorial to Mrs. D. D. Mallory, 1840-1914, and to her nephew, Dwight F. Mallory, whose life ended in tragedy, in 1915. It was erected by Mr. D. D. Mallory, who was a Trustee from 1888 until 1926. On one occasion, he declined election to the Eldership. Motif: "The baptism of Christ." A Tiffany window.

The second window on the left is to William A. Hanway, 1836-1909, and Mary B. Hanway, 1839-1900. "Christ walking on the sea." Mr. Hanway served as a trustee 1889-1904, and for a number of years was secretary of the Board.

The Shepherds and the Angels, the conception of the great window in the south transept, is in memory of Benjamin Franklin Smith, 1827-1899. Mr. Smith, who was largely instrumental in bringing Dr. Babcock to Brown Memorial, was elected on its Session the year following its organization. As elder, Sunday school superintendent, treasurer of Session, and in many other activities, one must conclude to no one else could a Brown Memorial memo-

rial have been more appropriately erected. Heaven and earth are blended in the greatest tidings the one had ever given the other. If one gazes steadily at the window, he will see the reproduction of the face of a little child—a likeness of one of Mr. Smith's children.

The lower circular window in the west (there are none in the east end) end of the south-side transept is to the memory of George Samuel Bandel, 1879-1907. "Christ in the Garden."

"Into the woods my Master went."

The window was made by Tiffany.

"The Young David" is the motif of the upper circular window, in the south transept. It is to the memory of Alfred William Bruton, 1880-1905.

Stricken down in early manhood, one by tuberculosis, the other by typhoid, both Mr. Bandel and Mr. Bruton had been very active in the work of the church.

Continuing on the south side, towards the west, the next window is to the memory of John Perry Ammidon, 1829-1906, and Sarah Elizabeth Ammidon, 1925-1913.

"I am the Vine."

Mr. Ammidon went on the Session at the end of Brown Memorial's first year, and served until his death. Few, if any, have ever made greater contributions to the spiritual and material upbuilding of Brown Memorial. He united with Brown Memorial, with letters from Green Street, two months after it was organized.

Following the Ammidon window comes the last one on the south side of the auditorium. It is to the memory of Elizabeth Davidson Mallory who was the mother of Mr. D. D. Mallory. The southern extension of the Sunday school building shut the best of daylight out of the window, and artificial light is needed—to bring out one of the most beautiful windows in the church.

"I will lift up mine eyes." An artist says, "the window is considered by many critics to be one of the best pieces of workmanship among the smaller windows, the subject, 'I will lift up mine eyes

unto the hills, from whence cometh my help,' is beautifully carried out, the leaded glass, especially in the foliage of the trees, is a truly fine piece of work of the Gorham Company.'"

The extreme west window, on the north side of the auditorium was installed to the memory of Walter B. Brooks, 1823-1896, and Caroline Cole Brooks, 1825-1904.

"If I Be Lifted Up."

The window was made by the Tiffany Studio. Mr. Brooks became a member of the Board of Trustees at its initial meeting, February 2, 1871, and served with great faithfulness, zeal and intelligence until his death.

The second window from the front, north side, was placed there to the memory of Aaron Fenton, 1799-1880, and Rebecca H. Fenton, 1820-1901, by their children, Mrs. Kerr, Messrs. Norman and Matthew Fenton and Mrs. Alex. L. Boggs.

"Lead Kindly Light."

A beautiful window, made by the Tiffany studios.

The lower circular window in the north transept is to the memory of Alexander Maitland Carter, 1815-1893, and Mrs. Carter. The window depicts, in imagery the Twenty-third Psalm. It is a beautifully depicted representation and one might study it for hours. It is the Pittsburg Plate Glass Company's art which makes you see green pastures and still waters, even the "valley of the shadow." Much has already been said in these pages about Mr. Carter. An elder in two churches before he came to Brown Memorial, to be one of its "charter" members, one of its minister and two-elder session the first year, superintendent of its Sunday school the first nine years, and clerk of its Session the first twenty years.

The upper circular window in the north transept is to the memory of James Gary Black, 1904-1905, a baby son of Mr. VanLear Black and Mrs. VanLear Black, nee Gary.

"Christ blessing the children."

The face of the child in the arms of Christ is a likeness of the baby

in whose memory the window was erected—and seems wonderfully appropriate. The child was the grandson of Mr. and Mrs. James A. Gary to whose memory is the great window in the chancel.

Comes next the great Tiffany window, in the north transept, erected by the congregation to one who needed no monument, nor yet inscribed scroll. For from the pages of the Lamb's Book of Life there radiates a glow to earth which makes all who live the better for the life of

Maltbie Davenport Babcock

1858-1901

1887-1899

Saint John, now aged, as he sits on the Isle of Patmos, sees above him the Holy City, coming down out of heaven. The clear river of water proceeds out of the throne of God and the Lamb. Beside it stand the cherubim and each cry unto the others, "Holy, Holy, Holy is the Lord God of Hosts."

The window on the north side immediately east of the Babcock window is to the memory of John Wilson, 1846-1899. The motif: "Gabriel," and the inscription, "Behold, I show you a mystery." Gabriel, the angelic messenger of God who announces His dealings to the world, appearing at the last day. "The trumpet shall sound and the dead shall be raised incorruptible." It is a fit memorial to one, born in Scotland, who so implicitly believed that in the last day the trumpet shall sound. Mr. Wilson came from Barton where he was an elder, was prominent here in business circles and consecrated his substance as well as himself to all that was best in the work of Brown Memorial. A member of its Session fifteen years, the last nine of which he was its clerk. The window was made in the Tiffany studios.

The extreme east window on the north side of the auditorium is to the memory of George Albert VonLingen, "In living memory." On the death on June 3, 1878, of Mr. J. C. Nicodemus, a member of the Board of Trustees, Mr. VonLingen, who was the German

Consul in Baltimore, was elected to succeed him. He served continuously on the board until his death on the 26th of June, 1907—during the thirtieth year of his membership on it.

"To the Glory of God and in loving memory of James Albert VonLingen."

Motif: Saint John of the Apocalypse—"What thou seest, write in a book." The window was made in the Tiffany studios. When the light is just right, the deep red in this window is almost reminiscent of Rubens.

Its location at the rear of the gallery perhaps causes that window to be less familiar than any others in the church. It is to the memory of

Fanny Bell Robbins

1856-1908

Horace Wolcott Robbins

1815-1878

Mary Eldridge Robbins

1819-1884

"Unto Thy name give glory."

Mr. Robbins was elected an elder of Brown Memorial on December 13, 1871—he and Mr. Ammidon were elected at the same time, the third and fourth members of the Session. And he was the first Brown Memorial elder to pass on to his reward, his death occurring in August, 1878.

All the windows noted, except that made by Gorham at the west end of the south side, were placed in 1905 and 1906, while the transepts were being built and the church being redecorated. The Gorham window was erected somewhat later.

If the object of memorial church windows were only decorative or to add to the church-beautiful, then a Louvre would be their place. If they are there only as monuments to the dead, they should be in the cemetery instead. If they are there to add to a worshipful atmosphere, through reminders of lives well-lived and which wrought in the Master's cause and by the artist's touch to give

fleeting glimpses of the Heavenly City, then were their placement indeed to the glory of God.

The popularity of the Burne-Jones school of art was very great late in the last century and early in this. And the windows of 1905-1906 have partaken generously, in vision and color, of that artist. Study these windows, and one may see in them what Burne-Jones said of his own conception of painting, or tapestry: "I mean by a picture a beautiful, romantic dream of something that never was, never will be—in light better than any light that ever shone—in a land no one can define or remember, only desire—and the forms divinely beautiful." In other words, a reaching out to give an ocular preview of heaven and its hosts which, even at its artistic best, may be only a hint of the glory to come.

Although it was placed a quarter century later, this seems to be the place of record for the beautiful Gary window in the chancel. We quote from the church calendar, April 26, 1931:

"The theme of the chancel window design is taken from the Twenty-third Psalm, 'The Lord is my shepherd, I shall not want.'

"The central motif portrays Christ the Good Shepherd with the sheep, exemplifying the text, 'I am the Good Shepherd and know My Sheep.' The figure of Christ is clothed in raiment of silvery white, symbolizing Purity. Four angels floating on conventional clouds representing the Heavenly Host. Two of the angels are blowing trumpets while the other two are holding discs with emblems I.H.S. and P.X. symbolizing Jesus the Savior of Men, and the sacred monogram of Christ respectively.

"The large group of figures in the foreground illustrates types of humanity and exemplifies the Love of God for all Mankind through Jesus Christ. Beginning with the left hand lancet this group of figures represents a king, a figure representing the yellow race, a lame man, the Apostle St. John, the Prophet Moses, a widow and her child, an orphan, a figure representing

the brown race, St. Stephen the Martyr, St. Augustine one of the Latin Fathers, a blind man, a figure representing the black race, and a crusader.

"The Trinity is symbolized in the tracery, the central motif showing God the Father, the Lamb representing the Son of God, and the Dove representing the Holy Spirit. The emblems of the four Evangelists, the Angel, the Lion, the Ox, and the Eagle, are also introduced in the tracery."

The window was given by their children, in memory of James A. Gary and Lavinia W. Gary. General Gary was elected a trustee on January 26, 1874, and was made vice-president of the Board. He served in that capacity and in that office until his death on October 31, 1920—forty-six years. In length of continued service in a given capacity, there is no other Brown Memorial record equal to it. But aside from its length: a reading of the records shows a contribution to the temporal affairs of the church, surcharged with Christian devotion, which has few counterparts in church service.

Church enlargement, memorial window installation and other material activities of the church, instead of interfering with spiritual interests, seemed to be stimulating them. For in the year 1905, when most of the church enlargement and improvements were made, the Session in its annual report stated that the church

- Has 5 missionaries in the Foreign field,
- Has 2 missionaries in the Home field,
- Has 4 students studying for the ministry.

One wonders if the encouraging things in Brown Memorial's report to Presbytery, as well as no doubt excellence of its recorded minutes, may not have had something to do with this comment of Presbytery, on its minutes, "approved by Presbytery with high commendation"—so much for the work of Clerk of Session, Dr. Simmons. Those familiar with Presbytery's proceedings, know such comment on the minutes of any church is rare.

Deaths in the eldership and growth of congregation seemed to

call for the election, at this time, of additional members of the Session. At a congregational meeting held on November 1, 1905, the Session suggested these names, and the congregation elected Dr. James H. Frazer, William G. Hoffman, Henry H. Faunt LeRoy, Dr. Charles P. Emerson.

As previously stated, the first two had been elders elsewhere. Dr. Emerson was Dr. William Osler's associate.

Mr. Stone's diplomacy was obviously in the right direction, when, on November 12th, 1905, he called a *joint* meeting of Elders and Deacons, to nominate to the congregation four names for additional deacons. Heretofore, such nominations had come exclusively from the Session. On November 15th, the congregation elected the nominees as presented:

Dr. George B. Fleming, Lee B. Bolton, George L. Irvin, Harry B. Smith.

The newly elected Elders and Deacons were ordained and installed on November 26th.

One notes in the annual church report in 1906 that its membership had passed the nine hundred mark—910. The names of many who were coming into membership at this period are of people who still are there, or of those of recent memory: Eugene L. Norton, Miss Marian Day, Bartlett S. Johnson, Mr. and Mrs. Thomas L. Gibson and David C. Gibson from Ebensburg, Pa., Presbyterian Church, Miss Helen W. Irvin, Mary B. Bergland, Allan L. Carter, Charles C. Stieff, W. C. Lyon from Buck Presbyterian Church, New York, the Classens from Arlington M.E., John L. Whitehurst, H. W., Mary, Annie M. and Mary J. Owings from St. John's Independent Methodist, John C. Legg, Jr., Mr. and Mrs. Charles R. Posey from the Second Presbyterian Church in Memphis, William Hanzsche, Mrs. Mary and Marian D. Hanzsche from the Northminster Church, Mr. and Mrs. Harry E. Parkhurst from the First Congregational, Mrs. C. F. Burnam, Charles W. Slagle from Madison Avenue M. E., Dr. Curtis F. Burnam, W. H. Hudgins, Anna Louise and Elsie Swan Justis, Ralph V. D. Magoffin from the First Presbyterian Church of Marietta, Ohio, Albert V. Draper

from First Presbyterian Church, Oswego, Kan., Charles B. Gillet, J. Edward Gibson, Judge and Mrs. Henry Stockbridge, Jr., from the Associate Congregational Church, Gideon N. Stieff, Caroline Diggs, Mrs. Carrie Warfield Harris—they are names of people who have helped keep and add to the prestige achieved from what Brown Memorial had already wrought.

Representatives in the Foreign field had increased in 1906 to 6.

The grim reaper was busy in 1906. In April, Elder Judge E. J. D. Cross died. In the following summer Elder John P. Ammidon went to his reward. Mr. Ammidon had been so long active in matters generally in Presbytery, as well as in his own church, that the First Church Session did the unusual thing of passing resolutions of regret and sympathy at his passing; and Dr. Donald Guthrie and Mr. Elisha Perkins, pastor and member of its session, brought the resolutions in person to a meeting of Brown Memorial's Session. Mr. Ammidon was also a member of Babcock's Board of Trustees, Mr. John B. Ramsay was appointed his successor. Elder O. F. Day died on February 10th, 1907. He had been active in many directions of the work of the church and had been an honor to its Session. Later in the same year, December 12, Mr. George A. VonLingen, of the Board of Trustees, was gathered to his Father. The vacancy in that Board was filled by the election of Mr. Austin McLanahan. Mr. McLanahan is a grandnephew of Mrs. Isabella Brown.

Messrs. Dr. Hopkinson, Haslup, Ramsay, Miss Frances Page and Mrs. Nicodemus, were a committee at this time to get a new hymnal for the church—the regular Presbyterial hymnal, with a Supplement in the back.

In the annual report in 1907, the membership was 947 and Sunday school enrollment 626. Benevolences of all kinds amounted to \$48,426, of which \$20,800 went to "miscellaneous (Y.M.C.A., etc.)."

Elder Horace Burrough died in February, 1908. He had been especially active in the Sunday school and in religious educational work of the church.

Membership in the 1908 annual report had passed the thousand mark—1004.

Another of Mr. Stone's official family, Col. William A. Hanway, died the following year, March 10, 1909. Col. Hanway had been a very useful Trustee as well as a consecrated member. As has already been stated, he was chairman of the building committee when the Sunday school building and the manse were enlarged. Judge Henry Stockbridge, Jr., succeeded him on the Board of Trustees.

Preceding the last election of Deacons under Mr. Stone's ministry, the Board of Deacons made its own nominations to the congregation. On the 3rd of March, 1909, the following were nominated to the congregation for Elders and Deacons, and were duly elected, and were ordained and installed on March 7, 1909:

For Elders—Richard Bernard, Thomas L. Gibson, N. G. Grasty, George L. Irvin, Charles D. Reid.

For Deacons—Frank R. P. Brooke, James M. Easter, George M. Gillet, Alexander Hardcastle, Frank C. Nicodemus, Harry W. Owings.

Early in 1909, Mr. Stone had received a call from the Fourth Presbyterian Church, of Chicago. He spoke to the Session which was moderated by Dr. Charles R. Erdman, about it, and said he felt out of courtesy he should visit the field, although his mind would have to change very much if he were to accept it. On his return, he declined the call, and stated to the Session that he believed his work at Brown Memorial remained the call of God. This had not been the first call Mr. Stone had had, flattering ones having come from Detroit, New York and Boston. Both Session and Trustees were rejoiced at his conclusion. In gratitude, they raised his salary by \$2,000—\$8,000.

The Fourth Church became insistent. In early April, he informed his Session that certain elements had developed since January that led him to believe he should accept the call.

There were meetings in the manse, at the Merchants Club. Mr. Stone had been a vigorous minister, virile, strong in his pulpit,

strong out of it and in the community. The word went around the congregation. It was dismayed. On April 16th, Mr. Stone formally presented his resignation, which was accepted with profound regret, by the congregation on April 28th.

The membership at this time (annual report, April, 1909) was 1,025. Benevolences for the year \$27,551, Congregational Expense, \$15,119—\$42,670.

When his tremendous energy and faculty for initiative were not driving him too hard, Mr. Stone would indulge in his favorite pastime, fishing. Then he would call up Elder Fishach, and away they would go for an afternoon—rarely for a day.

He did not remain plain "mister" for long. Both the University of Maryland and Amherst conferred D.D. on him during 1909. Five colleges and universities have conferred LL.D. on him. S.T.D. came to him from Columbia, and Litt.D. from the University of Vermont.

In just four years after he left Brown Memorial, he had been instrumental in building the new Fourth Church buildings, at a cost of approximately a million dollars—and which now would cost, according to the statement to the author a year ago, by a member of the building committee, two or three times as much. It is one of America's greatest church edifices.

Meeting in Atlanta in 1913, the General Assembly elected Dr. Stone Moderator. It was such a surprise to him that he had not with him the proper clothes for the almost necessary requirements of that day, and he had to telegraph to Chicago for them.

In 1922-24, he was chairman of General Assembly's commission to reorganize its Boards.

Much against his wishes, he was drafted in 1930 to the presidency of McCormick Seminary as the one man who could put it on a sound financial basis. He did.

And today, at nearly 78, he is one of Chicago's leading citizens, as useful as he still is vigorous in body, mind and heart.

Dr. Stone was a "man's man." The author remembers the first time he ever heard him preach. It was a Sunday evening early in

September, 1904. There seemed to be from 600 to 700 in the congregation, and at least two-thirds of them were *men*.

To the newsboys of Baltimore, he was a sort of demi-god. He liked them. They worshiped him. Many of middle age speak of him today, with affection.

Dr. Stone did not impress one as the greatest of preachers; yet after hearing him, you went away thinking about what he had said, and you kept on thinking about it. One would not have picked him as the greatest of theologians; yet when McCormick needed a real man, it and the church generally looked to him to be its Moses. The striking thing about the man, in a long lifetime during which perhaps he has contributed as much to the Presbyterian Church as any other of his day, is that when all his attainments are added up, the average is way up.

"My whole memory of Brown Memorial is a joy," wrote Dr. Stone recently. "We enlarged the church (transepts) and put in the windows. We also paid off the debt on the manse. It was about \$40,000, as I remember. We also built the second unit of Babcock Church which was a joy. The manse was enlarged just before Dr. Babcock left. The Southern window (large transept) was in memory of the Elder, Mr. Smith who had been a remarkable elder and Superintendent of the Sunday school. His family gave it. Each window was given by the family of those remembered. The people were good to me. I was quite young and inexperienced, but they were loyalty personified. The church had a remarkable Board of Trustees and most faithful Elders. The strong characters were John P. Ammidon, Gen. James A. Gary, Judge E. J. D. Cross, Dr. J. M. T. Finney, Dr. Charles P. Emerson (Dr. Osler's assistant), Edwin Warfield, Judge Henry Stockbridge, Judge Alfred Niles, the German consul, Mr. VonLingen, and many, many others. Mr. Bryson Millikin, son-in-law of Mr. Carter, for whom the window under the left transept (I think) was given, was a most faithful and remarkable man. Also, he was Sunday School Superintendent. Our missionaries were wonderful

men, Dr. Eugene Dunlap of Siam, Dr. Courtenay Fenn of China, Dr. Arthur Ewing of Allahabad, India. Some thirty young men of the membership went into mission work during my pastorate. Some to the Boards: Carter Millikin, George Trull, William Shriver. Among the missionaries, Dr. Paul Harrison of Arabia, Dr. Cort of Siam. Miss Helen Waite, now Mrs. Horace C. Coleman of Norristown, Pa., was our first missionary secretary."

CHAPTER SIX

THE FIFTH PASTORATE

1909–1914

Dr. J. M. T. Finney had an idea. Whenever Dr. Finney had an idea, it had come to be known as something worth-while. The idea was given to the committee to which the congregation had committed the task of finding a successor to Dr. Stone. It stayed action on the part of the committee. It is a wise committee—a wise person—that knows how and when to listen to an idea from a wise source. This was a wise committee. Its personnel is proof of that. It was a committee different from any similar committee Brown Memorial had set up, in that not only did its composition include representation from the session and the trustees; but it also had deaconate representation and likewise two members directly selected from the congregation. Brown Memorial was slowly but surely developing a representative form of government.

From the session: Messrs. John B. Ramsay, P. Bryson Millikin, Dr. H. M. Simmons.

From the trustees: General James A. Gary and Fred H. Hoffman.

From the deacons: Daniel C. Ammidon and Henry S. King.

From the congregation: Bartlett S. Johnson and Frank B. Smith.

On May 29th, the committee met in Gen. Gary's office and its chairman, Mr. Ramsay, reported it had found the man—Rev. J. Ross Stevenson, D.D., pastor of the Fifth Avenue Presbyterian Church, New York.

Dr. Finney's "idea" was never recorded. It was never publicly expressed. Dr. Finney already intimately knew Dr. Stevenson. Perhaps no one else ever dreamed that the pastor of a great church which has had its Jowetts and Halls in a long line of distinguished



REV. J. ROSS STEVENSON, D.D., LL.D.

ministry, would resign and come to Baltimore. The value of an idea—when it is a good one.

A congregational meeting was held on June 9th. There is this minute of the meeting which recites a rather extraordinary circumstance:

"It was then moved that the privileges of the floor be extended to Rev. Donald Guthrie, Harris E. Kirk, E. A. McAlpin, John Timothy Stone and Mr. W. H. Morriss, each of whom spoke most lovingly and enthusiastically of the committee's choice upon deciding upon one so eminently qualified as Dr. Stevenson for the duties of the pastorate."

Dr. Guthrie was pastor of the First Church, Dr. Kirk of Franklin Street, Mr. McAlpin of Brown Memorial's favorite child, Babcock Memorial, and Mr. Morriss was the General Secretary of the Young Men's Christian Association and by whom no citizen for two generations was more highly regarded.

It would seem scarcely necessary to state that the motion to call Dr. Stevenson was unanimously adopted. Dr. Stone's abiding interest, which has never wavered unto this day, had brought him all the way from Chicago, to add his voice. Dr. Stevenson's call specified a salary of \$8,000.

Who was this Dr. Stevenson, who was thought worthy to follow in the footsteps of John Sparhawk Jones and Frank Wakeley Gunsafeus and Maltbie Davenport Babcock and John Timothy Stone, and to take up and carry on what, over the past forty years, they had wrought? In the previous chapter, there is a statement that he had occupied the pulpit during the union services one summer. There it was stated that he was from Chicago.

Dr. Stevenson was born at Ligonier, Pa., March 1, 1866, the son of Rev. Ross and Martha Stevenson, so that at the time of his call he was 43. He graduated from Washington and Jefferson in 1886, receiving his Master's degree from there in 1889 and the degree of D.D. in 1897—when he was barely 31. He graduated from McCormick Seminary in 1889 and during the following year studied in Berlin. The year before he was called to Brown Me-

morial, Ursinus conferred LL.D. on him. Ordained in 1890, he was pastor the next four years of the Presbyterian Church in Sedalia, Mo. From 1894 till 1902, he was professor of ecclesiastical history in McCormick, leaving there in the latter year to become the pastor of the Fifth Avenue Presbyterian Church whose pulpit he filled the next seven years, and until Brown Memorial called him.

The prosecution of Dr. Stevenson's call was placed by the congregation in the hands of Rev. E. H. Robbins, and Messrs. James A. Gary, John B. Ramsay, Dr. J. M. T. Finney, Richard Bernard, Dr. Horace M. Simmons, P. Bryson Millikin, Dr. I. R. Page, "to be accompanied by Rev. John Timothy Stone, D.D." With such an array of talent, Dr. Stevenson scarcely could do other than surrender. On June 26th, he indicated to the session his acceptance of the call. The session was so deeply moved that it resolved itself into a prayer meeting, with a number offering up words of thanksgiving, and this minute was spread upon the record:

"The members of the session of Brown Memorial Church have received Dr. Stevenson's letter with great joy. They are grateful to God that Dr. Stevenson, under Divine guidance, has decided to accept the call to this church, and they look forward with extreme pleasure to his coming, with the earnest prayer that he may come in the fullness of the blessing of the Gospel of Peace."

Dr. Stone filled the pulpit on the first Sunday in September (1909). He announced that Dr. Stevenson would enter upon his ministry on the first Sunday of the following month.

The installation of Dr. Stevenson was set for October 12, 1909, with this program: Rev. E. H. Robbins, D.D., to preside and, on behalf of Presbytery, propound the constitutional questions. (Unless some unusual reason obtains to the contrary, it is Presbytery's rule that its Moderator preside at installation services. But on more than one occasion, it was complacent in Brown Memorial's wish to have this son of the congregation act for the Moderator.) Rev. Harris E. Kirk, of Franklin Street, read the Scriptures, and

Rev. Edward A. McAlpin, of Babcock, offered prayer. Rev. John Sparhawk Jones preached the sermon—of course. The installation prayer was made by Dr. Robert P. Kerr, pastor of Northminster. Rev. John Timothy Stone charged the pastor and Rev. Donald Guthrie charged the people.

If the old saying, "well begun is half done," is ever a truism, it seemed to be in the inaugural of Dr. Stevenson's ministry.

Once a year sessional minutes of every church have to be presented to Presbytery, where they are read by some one appointed by the Moderator and denominated as the "Collator of Sessional Records," who reports to Presbytery for their approval or disapproval of correction. Some pages back, comment was made of the high compliment paid Dr. Simmons' minutes. At the October, 1909, meeting of Presbytery, Dr. J. Wynne Jones, the "collator," reported Brown Memorial's were approved, with this exception: "Not presented for examination for five years." The reaction on the clerk of session was instantaneous. He inscribed this, immediately below the exception:

"The Clerk is not responsible for this dereliction. In each instance the Records were placed in the hands of the delegates to Presbytery who neglected to take the minutes with them for approval. The record of Session meetings is promptly made after each meeting and the book is always available for examination."

There is no record whether Session ever approved this notation or whether it ever came under the scrutiny of a future "collator." And this historian is not going to check back five years to discover who the delinquent delegates to Presbytery were.

Among Dr. Stevenson's many virtues was that of being a meticulous organizer, not just to "organize," as some have a penchant for doing; but to organize for a purpose. We can see that purpose in his organization of sessional committees, at the February, 1910, meeting. These committees were set up:

Benevolence
Public Worship

Young People's Committee
Hospitality Committee
Special Fund Committee
Missionary Committee

Strong men were placed at the head—and in—each of these committees. Throughout Dr. Stevenson's ministry, each was called on, at every regular monthly meeting, for a report. And it was a rather rigid rule that each of these committees should meet at least once a month. That meant that every member of Session had a definite place in some working activity; and that he existed, not as has been seen in some instances (but not in Brown Memorial), that the only function a Ruling Elder had was to take part in the communion service.

During much of Dr. Stone's residence in Baltimore, his Mother, Mrs. D. T. P. Stone, had been a part of the manse household. Her death early in 1910 brought regret.

Miss Page was voted leave of absence, to visit Europe during the summer of 1910.

Among those coming into membership at this time are noted the names of Dr. Thomas S. Cullen, from the First M. E. Church; Mrs. E. D. Edmondson, from Broadway Tabernacle Church, New York; Mr. and Mrs. William T. Lawton, from Harlem Avenue Christian; on confession, Miss Roberta Glanville, who for years gladdened the hearts of the congregation with her fine soprano voice; Dr. and Mrs. J. A. Leutcher, from Madison Avenue M. E.; Miss Mabel A. Tudor, from Lafayette Square; Mrs. Henry J. Walton, from Second Presbyterian; on confession, Dr. Henry J. Walton and Miss Orpha Belle Shryock (later, Mrs. Harry Dickey); Dr. Frank A. Woods from the First Baptist Church of Norristown. Dr. Woods' membership was an unusual one. Brother of Dr. Hiram Woods, the distinguished oculist, he was from a loyal Presbyterian family. But sometime after his entry into the ministry, he accepted a call to a Baptist pulpit. After that relationship was ended, and before his long ministry began in the Severna Park Presbyterian Church, came this relationship in Brown Memorial.

It was during this period (1910) that Calvary Presbyterian Church was built and its congregation organized. It was largely an enterprise of the Presbyterian Association, in which Brown Memorial had a large share. For instance, at the May (1910) meeting of Session, Elder Bernard reported "that about \$10,000 of the \$17,000 apportioned to our church had been subscribed." Men of Brown Memorial conducted a Bible Class in this new church, and the activities of several, especially those of Mr. Harry Owings, continued for some years.

Brown Memorial was to be host to the annual meeting of Synod, in October, 1910. That, and a proposed celebration in the following December of the Fortieth anniversary of the church, added to the activities for the latterpart of that year. The Synod was held. Several plans for a celebration were put forward, two by Dr. Stone and Dr. Gunsaulus, who had been consulted. Dr. Stevenson was strong in his advocacy that the celebration take on an evangelical turn. He suggested a week of revival services. Dr. Stone had already been asked, and had accepted the invitation, to preach on the anniversary Sunday. The revival services finally crystallized into holding a fifteen-minute prayer service with the pastor before each Sunday morning service and to have a prayer service for men a short time before each evening service.

One notes with pleasure the names of many who were being added to the membership roll at this time: Walter Stuart Brauns and the Crane family, from Northminster; Emma and Jennie Hamner, from the Manassas (Va.) Presbyterian Church; Dr. and Mrs. Edward H. Richardson, he from the Farmville, Va., Presbyterian Church, she from Eutaw Place Baptist; on confession, Charles Tudor Leber; John M. T. Jr., Eben Dickey and George Gross Finney; Howard Kelly, Jr.; Ethel Augusta Wedge, from Lafayette Square.

Dr. Hopkinson notified the congregation, through the Session, that his tenure of leader of the choir would end September 1st, 1910, at which time he would go to St. Michael and All Angels' Protestant Episcopal. The session adopted a minute of deep

regret, with expression of gratitude for his long service.

The event in Presbyterian circles in Baltimore in 1911 was the urge of the Board of Trustees of Princeton University that Dr. J. M. T. Finney accept its presidency. Dr. Finney had not only reached the pinnacle in his profession, openly avowed by Baltimoreans and Marylanders, at least, as America's greatest surgeon; but he was many other things in the community, not the least of which was his great leadership in and constant contribution to everything that made for all that was best in Brown Memorial and throughout the Presbyterian Denomination. Probably no great surgical case—and he had them from the White House to the humblest cottage—ever gave him greater concern. Certainly the press and the people of Baltimore held its breath—and hoped. In his excellent autobiography, he tells how he came to a decision—and many times his devoted friends have made him tell it again. And he did it in the usual way. He did not take himself to a mountain apart, but he did go duck hunting. When he returned home and Mrs. Finney heard him slam the front door and throw his ducking boots down with a thud, she says she knew what his decision was, without further revelation. So Brown Memorial—and Baltimore—was the richer; while Princeton was the poorer. Session's minute about the incident should swell Dr. Finney's descendants, for generations to come, with pardonable pride.

The duplex envelope was adopted during Dr. Stevenson's ministry. A nearer approach than hitherto made to an every-member canvass was a letter and blank pledge card sent at this time to every member of the church. In the years which have followed, the every-member canvass has come to be regarded as a part of the spiritual expression of the church.

In 1913, the congregation began to realize Dr. Stevenson's burdens, aided only by work of the office secretaryship, were too heavy. The Session elected Rev. Harold F. Pellegrin, "engaged" the Session said, to assist in the general work of the church. He remained in this capacity until his call two years hence, in 1915, to the pastorate of the Churchville Church.

The growth of membership and, as inevitably would have been the case under the leadership of one as evangelistically and spiritually minded as Dr. Stevenson, in spiritual expression, reached in 1913-1914 their highest plane. Boys' work, special prayer meetings designed particularly for men, missionary societies and other women's groups—all were functioning. When a committee representative of the three Boards of the church was set up to see how its finances might be improved and increased, and giving might come to be regarded as a blessing and not as an unwonted sacrifice, it was part of an expression of the Brown Memorial spirit at its best. Messrs. Ramsay and Hopper of the Trustees; Finney and Bernard of the Session; and Ammidon and King of the Deacons; were constituted a body to stimulate the spiritual blessing in giving. They in turn called to their assistance an enlarged representation from the three Boards, in the persons of Niles and McLanahan from the Trustees; Millikin and Hoffman from the Session; and Easter and Gillet from the Deacons.

For years, Brown Memorial's benevolence per capita giving has been far ahead of that of any other church within the Presbytery. Often it has been said to the author, by members of other churches, "of course your per capita giving is greater than in any other church, because you are rich, etc." The secret is not therein. As worldly goods are concerned, Brown Memorial has in it, and always has had, some "well-to-do" people. But it always has had many of the opposite financial class. The secret lies in the fact that John Sparhawk Jones and Frank W. Gunsaulus and Maltbie Babcock and John Timothy Stone and J. Ross Stevenson—and McDowell and Hulbert and Speers—have, without exception, taught Brown Memorial people to give. For the last fiscal year, Brown Memorial's per capita benevolence contribution to the church was \$25.40; while the next church to it in Presbytery gave \$17.60.

After many years of faithful service, extending back into the past century, Mr. Millikin resigned the superintendency of the Sunday School, and Mr. Frederick Ohrenschall was named his successor. Mr. Ohrenschall's three predecessors, Messrs. Carter,

Smith and Millikin, had covered 43 years of Sunday School superintendency.

A little later—in April, 1913—prolonged absence from the city with prospect of its continuance, caused Dr. Simmons to relinquish the office of Clerk of Session. Mr. William Gilman Hoffman was named his successor. In its 43 years, the Session had had but three clerks: Mr. Carter the first twenty years; Mr. John Wilson the following ten; Dr. Simmons the following thirteen. Mr. Hoffman was already Benevolence Treasurer.

The annual report to Presbytery in April, 1913, showed:

Membership.....	1,104
Benevolence contributions.....	\$25,554.70
Congregational contributions.....	11,138.37
<hr/>	
	\$36,693.07

One notes the names of some becoming members about this time: On confession, Daniel A. Graffin, Henry E. Niles, Grace Beatson Rose, Lee Steward and Andrew Lyle Bolton, John Hutton Riggs, Eleanor D. Cugle, Frederick E. Ohrenschall, Carolyn Coulter Gibson, Maybelle Irvin Galbraith, W. Ridgeway Edwards. And by letters from other churches, Mr. and Mrs. Jackson Brandt from the First Presbyterian Church of Richmond, Va.; William P. Finney, Jr., from the First Presbyterian Church, Morgantown, N.J.; Harriet R. and Sarah Virginia Kenly, from Churchville, and J. Frank Kenly from Ambridge, Pa.; Ethel Lee Stewart, from Mount Washington; Elizabeth Boring, from the Lutheran Church as also Mr. and Mrs. F. A. Ohrenschall; Robert Garrett, from the Associate Congregational Church; Dr. Alexander H. Patterson, from the Presbyterian Church at Dubois, Pa.; Henry Stockbridge, III, from Church of Christ, Amherst; Louise D. Veasey from Wicomico Presbyterian Church; Katherine Ashburner, from the Arlington Church; Norman H. Angell, from the Sixth Avenue Church.

One notes, with a degree of interest, admission, on confession

of faith, on October 3, 1914, Donald Day and Theodore Dwight Stevenson, Dr. Stevenson's second and third sons. Among those liberated in the Philippines last April, by General McArthur, was Dr. Theodore ("Ted") Stevenson, after twenty some months as a prisoner of the Japanese. A medical missionary, after his years of medical course in Hopkins, he is said to have been thrown in prison—and suffered terribly as did the rest—because, in his capacity as a doctor, he reported an American prisoner to have died from "malnutrition." The Japanese had insisted he give some other reason on the internee's death certificate. "Ted" Stevenson had two periods of membership in Brown Memorial. Years after the Stevenson family moved to Princeton, Ted returned to Baltimore to enter the medical school of Johns Hopkins. When he did, he transferred his church membership to Brown Memorial.

Late in 1913, it was decided to fill vacancies in and enlarge membership of the Session and Deacons. It was proposed to elect four new members on each Board. A congregational meeting for that purpose was held on November 19, 1913. The Session made the following nominations: Dr. George A. Fleming, Alexander Hardcastle, Henry S. King, Frederick Ohrenschall.

The Deacons made the following nominations: Albert V. Draper, C. Irvin Galbraith, William Elliott Lowes, Ralph D. Magoffin.

The nominees were elected unanimously, and they were ordained and installed on Sunday, November 30, 1913.

Elder Henry H. Faunt LeRoy died on March 10, 1914. He was elected to membership on the Session in November, 1905.

Another member of the Session, elected to it at the same time Mr. Faunt LeRoy was, Dr. Charles P. Emerson, left the city late in 1911, and his resignation from the Session was accepted with deep regret.

Because he since has contributed so much to Brown Memorial, the letter of Mr. George H. Harper from Aisquith, in April, 1914, should have especial note. Miss Helen B. Palen, whose letter had been brought from Yakima, Washington, is in the same category.

Annual report of the church to Presbytery, April, 1914, showed:

THE FIFTH PASTORATE

Membership.....	1,086
Benevolences.....	\$24,280
Congregational.....	18,012
	<hr/>
	\$42,292

The critical reader may note that the membership seems to be smaller than it was in the previous year. Between the time of the two figures, a thorough purge of the rolls of the church had occurred, and names of members who had been gone for some time and had not been heard from, etc., had been stricken from them.

Two meetings of Session, with one of the congregation between, were held on June 28, 1914. Dr. Stevenson had been elected president of Princeton Theological Seminary.

Next to the Moderatorship, it is doubtful if any honor in the Presbyterian Church would be regarded more highly, than the presidency of the denomination's largest theological seminary—to be at the executive head of a distinguished body of theologians, to teach theologians.

Dr. Stevenson's post-graduate training, his years on the faculty of McCormick Seminary, his wide contacts with the church and his demonstrated executive ability, all equipped him for the call. Nor could Brown Memorial stand between him and such a call—none but a selfish church would. His resignation was accepted, at a meeting of the congregation held July 8th.

At a meeting of the Session on the following September 26, motion prevailed that Presbytery be requested, at its meeting on October 6th, to dissolve the pastoral relationship, to take effect on the second Sunday in October.

Dr. Stevenson was requested to serve as stated supply, and "acting pastor," after the dissolution. This he did, moderating Session meetings, until into November.

At the congregational meeting in July, which, of course, Dr. Stevenson moderated, a committee was appointed to try to find a successor to Dr. Stevenson, and nominate him to the congre-

gation. From the Session Messrs. Ramsay, Millikin and Dr. Finney were appointed. The Trustees named on the committee Messrs. General Gary and McLanahan. The congregational representatives were Dr. William Bullock Clark and Mr. Richard H. Diggs. The minutes of the Board of Deacons do not reveal their representatives on the committee.

Brown Memorial never ceased to think of Dr. Stevenson as "belonging." He did not go to the pastorate of another church. Consequently, his frequent visits to Baltimore could not partake of a criticism such visits often, and rightly, create when a minister persists in too often returning to a former parish. He retained his membership in the Presbytery of Baltimore until his death. He often attended Presbytery meetings. A number of times Presbytery elected him one of its commissioners to the General Assembly. A few months after he left Brown Memorial, he was elected Moderator of the General Assembly—May, 1915. Brown Memorial never had a sweeter spirited minister. A scholar, a cultured gentleman, a man of deep spirituality, a man with the gift of whimsical humor to a degree rarely possessed by anyone. Mrs. Stevenson says he rejoiced in the fine music and congregational singing in Brown Memorial. One has heard that of Brown Memorial, from many people, in many places. One remembers Dr. Stevenson's fine, clarion-like tenor voice. The Presbytery simply loaned him to Princeton. And Brown Memorial kept right on rejoicing in the fullness of his life and in all that that life gave to the world. And nowhere else was the almost violent partisanship shown as in the Presbytery and among his Brown Memorial friends, during the several years when Dr. J. Gresham Machen and some of his disciples seemed to be trying to undermine Dr. Stevenson's official and personal standing in the church. Their attacks on his theology and beliefs seemed, to those who knew Dr. Stevenson best, the fulminations of disordered minds. Dr. Finney, who was perhaps Dr. Stevenson's closest Baltimore friend and a member for many years of his Seminary's Board, was more generous about the matter in his splendid autobiography, when he dismisses the episode

by saying its origin was probably only a clash of personalities. So often it seems so true, that those whom the Lord loveth, He chasteneth—and the One who loved humanity most, by it was crucified.

Coming to Brown Memorial possessing several honorary degrees, a number came to him after he left: D.D. from University of Edinburgh in 1919, from Presbyterian College, Halifax, 1920, LL.D. from Lafayette in 1915. President International Medical Missionary Society. Member of our Board of Foreign Missions. For a number of years before his death chairman of General Assembly's committee on Church Cooperation and Union. He was in Y.M.C.A. work in World War I, even as his sons have become greatly distinguished in World War II.

Somehow or other, whenever anything extra Presbyterial occurred, Dr. Stevenson seemed to be thought of first. The sessions of the 1926 General Assembly were held in the Lyric. But it was felt that the opening session, which always consists of a sermon by the retiring Moderator, followed by a communion service, should be held in a church. Of course Brown Memorial, the entertaining church, could not hold the expected audience. First Church took the overflow, and *Dr. Stevenson* was selected as the preacher there. The Elders Association was organized in 1927. *Dr. Stevenson* and Dr. Finney were asked to make the addresses, one at the afternoon meeting, Dr. Stevenson at the dinner meeting. The General Assembly, the Southern Assembly cooperating, celebrated appropriately the 250th anniversary, in 1933, the organization of the first Presbyterian churches in America. *Dr. Stevenson* was chosen to make one of the six great addresses, of six great Presbyters, on that occasion—October 4, 1933.

In its issue of October, 1939, the *Baltimore Presbyterian* said of him:

"Rev. J. Ross Stevenson died on August 13th, after some months of declining health. He was born at Ligonier, Pa., March 1, 1866. . . .

The Presbytery—and Brown Memorial Church—will hold him always in loving memory, not for his degrees—his mod-

THE FIFTH PASTORATE

esty never would have intimated he had any—nor yet for the fact that the Presbyterian Church in the U.S.A. regarded him as church statesman number one. But it will cherish him as one with a loving spirit which always found expression in sympathy and help and cooperation and inspiration. He never was too busy to come to Presbytery—not a year, save one when he was abroad, since he moved to Princeton, that he did not attend at least one meeting of Presbytery during the year. Always willing, ready, to help any enterprise of Presbytery, only last spring he was instrumental in securing for our Elders Association's speaker, Dr. Brunner. He himself was the speaker on the occasion of the first meeting of the Elders Association. In Brown Memorial, the Men's Association is a monument to his organization, and mute, but eloquent, influences in that great church will ever bless his memory and hallow his name."

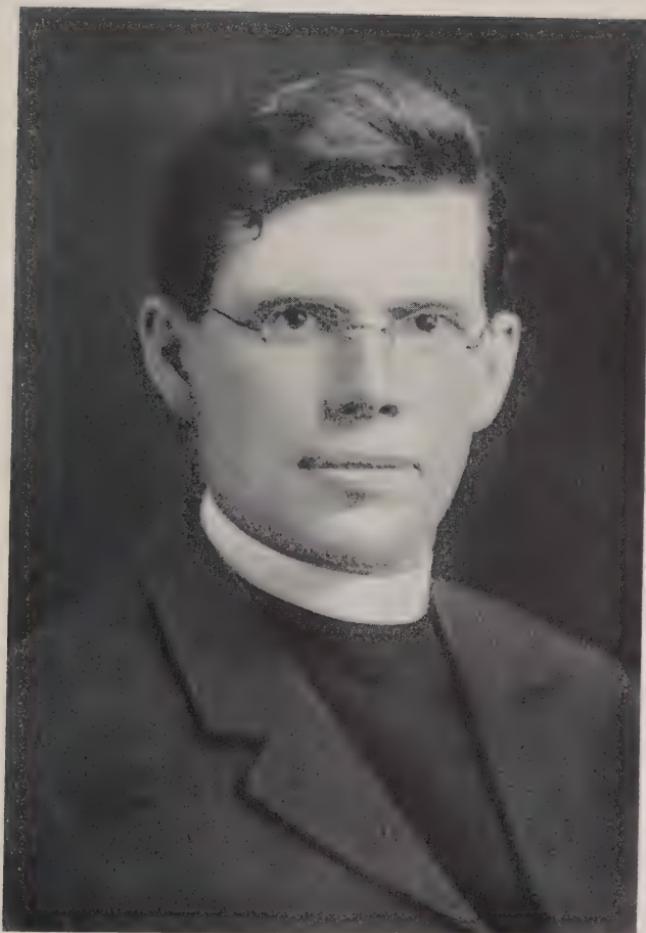
CHAPTER SEVEN

A DISTURBED WORLD

1915-1919

In a previous chapter, Dr. Stone said, "The church had a remarkable Board of Trustees." He was speaking of Gen. James A. Gary, D. D. Mallory, Jesse Hillis, Col. William A. Hanway, Daniel W. Hopper, Robert Garrett, Edwin Warfield, John B. Ramsay, Alfred S. Niles, Joseph Clendenin, Austin McLanahan and Frederick A. Hoffman, who constituted the Board at the end of Dr. Stone's pastorate. Certainly this Board negatives the thesis often heard, that good men cannot remain so and still be in politics. Two months before Dr. Stone's resignation, Edwin Warfield had retired from the Governorship. A decade before, General Gary had been Secretary of the Interior; in 1879, he was his party's nominee for Governor. And to digress: Mr. Walter B. Brooks, the father of Mrs. Bartlett S. Johnson and grandfather of Mrs. DeWitt B. Casler himself long a member of the Board, was his party's nominee for Governor in 1887. Public officials, bankers and bank presidents, business and professional men, Dr. Stone well said that it was a "remarkable" body. But three changes in the twelve-man Board were made during Dr. Stevenson's ministry. Messrs. Hillis, Hanway and Clendenin being succeeded by Judge Henry Stockbridge, Mr. Bartlett S. Johnson and Mr. Richard H. Diggs. And this was the personnel when Dr. Stevenson's successor came.

Dr. Stone well called his Session a body of "faithful" men; and he could have applied the same adjective to it and said it was a remarkable board. Elder Henry H. Faunt LeRoy died during Dr. Stevenson's pastorate. New members added to it during the time were Messrs. George A. Fleming, Alexander Hardcastle, Henry S. King and Frederick Ohrenschall. Continuing members



REV. JOHN McDOWELL, D.D., LL.D.

were John B. Ramsay, Dr. I. R. Page, Dr. J. M. T. Finney, William Gilmor Hoffman, Dr. James M. Frazer, Richard Bernard, Thomas L. Gibson, N. G. Grasty and George L. Irvin.

The Board of Deacons at the beginning of the ministry of Dr. Stevenson's successor were: Messrs. Daniel C. Ammidon, Frank M. Dushane, John S. Bridges, Ernest A. Robbins, Richard S. Blackwell, A. Courtney Doyle, Lee B. Bolton, Harry B. Smith, Frank R. P. Brooke, James M. Easter, George M. Gillet, Frank C. Nicodemus, Harry W. Owings, Ralph Magoffin, William E. Lowes, Irvin C. Galbraith and Albert V. Draper.

And so, when Dr. Stevenson left for Princeton, he left for his successor not only a church as splendidly organized for Christian work as might be found in the denomination; but he left official boards entirely capable, from every angle, to do, with right leadership, almost anything in the Presbyterian Church.

Beginnings are usually hard. We may imagine Dr. Stevenson's first year as president of Princeton Seminary was not an exception. Yet almost that entire year—up to March, 1915, he did most of the preaching in Brown Memorial, as "supply minister," moderating most of the meetings of Session.

At a Session meeting held February 24, 1915, a congregational meeting was called for March 10th. Dr. Stevenson moderated the meeting. "The congregation appointed the Session to extend the call to its pastorate to the Rev. John McDowell, of Newark, N.J.," is a minute of the meeting. The Session immediately convened and appointed a committee, Dr. Finney, chairman, to take the call to Newark. Dr. Finney asked as many of the Elders as could, to go with him. The congregation was told that Dr. McDowell came to this country from Scotland, before he was two years old. That in the course of time he had been fortunate in being able to enter Mount Herman School where he had made valued contacts with Dwight L. Moody. That from there he had gone to Princeton, from which he had graduated in 1890 and from Princeton Seminary in 1894. That during his college and seminary years, he had done much Y.M.C.A. and social service work, especially on the

East Side, New York. That his first pastorate was in Steelton, Pa., 1896-1899, pastor of Second Avenue Church, Detroit, 1899-1905, and that from 1905 till this time, 1915, he had been the pastor of the Park Church, Newark. The congregation also might have been told that Wooster had conferred D.D. on him in 1896. (Princeton also conferred D.D. on him in 1917, and Occidental LL.D. in 1933.)

Dr. McDowell accepted the call.

The Presbytery installs a minister. Proceedings leading up to it are: Presbytery hears representatives of a church which is calling a minister and, if the way be clear, the call is placed in the hands of the minister-elect. Then the representatives of the church indicate to Presbytery date on which they would like to have the installation, and names of those the church would like to take part in the service. The member of Session who had been delegated to make these arrangements with Presbytery, had been a bit dilatory about the matter; and finally it was found that Presbytery could not well pass on the order of the installation until at a called meeting, immediately preceding the installation, on Friday evening, May 14th. As a consequence, there was not as much pre-publicity about the installation as had been the case with previous installations. As a matter of fact, there is nothing in the church records about the installation, the personnel of those having a part in it, or otherwise. Dr. James E. Moffatt was Moderator of Presbytery at the time; but as he would have had to come from Cumberland, Dr. John P. Campbell, of Faith, always a great friend of Brown Memorial, presided at the installation and propounded the constitutional questions. Dr. J. Timothy Stone had been invited to preach the sermon. Dr. Alfred H. Barr, First Church, charged the pastor and Dr. Stevenson charged the congregation. Dr. Robert P. Kerr, of Northminster, made the installation prayer. Dr. DeWitt M. Benham, of Central, read the scriptures and Dr. Harris E. Kirk led the assemblage in prayer.

This was Brown Memorial's sixth installation, and a pastor of First Church had had a place on the program of each.

Dr. McDowell moderated his first Session meeting on June 2d. At that meeting, those uniting with the church were Mrs. McDowell and daughter, Phoebe McDowell, from Park Church, Newark, and Anne Austin McLanahan.

The McDowells were warm-hearted people; and at the close of a Session meeting early in the following October, Dr. McDowell spoke feelingly of the friendly, warm-hearted manner in which the congregation had received him and his family.

It was at about this time that the Presbyterian Social Union of Maryland was having its first (fall) dinner of the year. It is the custom of the Union to call on all ministers who have come into Presbytery since its previous meeting, to speak briefly. It is recalled how Dr. McDowell, whom many saw for the first time, at once won their approval. "A friend of mine in New York wrote me a few days ago," said he, "asking 'Jack, now that you have been in Baltimore for awhile, how do you like the place?' I replied, I have already found that Baltimore is not a place, it is a people."

Since the Government has passed the old age pension legislation, applications have come from everywhere, to most churches, for baptismal certificates. Few churches kept such records. Brown Memorial did not, until Dr. McDowell's advent. The lack is in line with many similar things: vital statistics were not kept by the City of Baltimore until comparatively recent years. As recited in our second chapter, the number on a house, until the eighties, was whatever number that house was from Baltimore Street, or Charles as the case might be. Dr. Jones lived in 92 Cathedral Street—the 92d house from Baltimore Street. At this time, there may be a hundred, there may be five hundred, houses between Cathedral's starting point, and where 92 was in the seventies. Nor is there any record in City Hall that can identify the number. Statistics were not considered important as subsequent events have made them.

The Billy (Dr. William A.) Sunday meetings were the local event in church circles in 1916. Brown Memorial turned its church over to preparatory meetings. The city was moved, evangelistically, as it had not been before since the Moody meetings in the

early seventies. The city was divided into four sectors; and the Protestant churches of each sector were asked to close each fourth Sunday, to attend the meetings. Most Presbyterian and Methodist churches did so, and some others. Brown Memorial did not close, for good congregational reasons, nor would it distribute envelopes in its pews for financial support of the meetings. But it was in fullest sympathy with the work of the great meetings, and did its part towards their financial support. Many came into the church through the influence of the meetings. The record of one of these is unique, and should shame most of us elders: not a communion service in Brown Memorial, for years and until near his death, but Mr. William G. Hudgins was instrumental in bringing some one into the church. There were hundreds of instances, in kind, throughout Baltimore churches.

In December, 1915, Mr. and Mrs. T. T. Tongue and Benjamin S. Tongue came to Brown Memorial from Central. In the following February, Mr. and Mrs. Alfred S. Day, from Northminster, Mrs. Daniel Miller from First, and Mrs. Henry Stockbridge, III, from the First Congregational Church of Cheyenne, Wyoming. And in March came Mr. and Mrs. William H. Crane. One delights in recording these names, for what and all they since have meant to Brown Memorial.

Mr. William Hanzsche, a son of Brown Memorial and in Princeton, was engaged to work at Curtis Bay that (1916) summer. Mr. Hanzsche had gone so far in the church world since then, that this record at that time is as interesting as is that one of September of the same year, recommending to the care of Presbytery Charles T. Leber, expecting later to enter the ministry.

Mr. Hanzsche's service at Curtis Bay was in line with Dr. McDowell's interest in that work. It might be said that, next actually to the work within the church, the Curtis Bay work had Dr. McDowell's major interest while he was in Baltimore. He succeeded in securing contributions towards the work, from a number of large industrial concerns. Be it said to their discredit, as the next several years came and went, and they found Brown

Memorial would carry on the work anyway, they gradually withdrew from participation.

By letter came into the membership late in 1916, Mr. William C. Schmeisser, from the Lutheran Church and Mrs. Schmeisser, from Mt. Vernon Methodist; the Thomases—the Misses Ruth B., Agnes E. and Mr. Ralph L., from the church at Lewisburg, Pa. By letter, Mrs. Robert Tweeddale, and on confession Mr. Robert Tweeddale. Mr. (then) Monroe Warfield Firor; Edmund and Murray Donoho from the North Baltimore M.P. Church. On confession, John B. Ramsay, Jr., and Judge Henry Duffy. The Osters came in from Northminster. J. Howard Braunlein, a graduate of Gettysburg College and in his first year at Princeton, came from the Lutheran Church to Brown Memorial. All Baltimore knows of the great work he has since done in a hard parish in South Baltimore. A little later in 1918, the Harry W. Warners brought their letters from Abbott Memorial. Miss Ivie B. Hough came in on confession early in 1919. Mr. and Mrs. Robert B. Jones brought their letters from Pittsburgh. Mr. and Mrs. William D. Potts brought their letters, he from Fourth Church, Washington, she from Old Presbyterian Church, Camptown, Pa. Mr. and Mrs. William C. Cleland brought their letter from Babcock. Brown Memorial's family was growing larger, finer, stronger.

Ruling Elder Richard Bernard died on the 20th of November, 1916. He had become a member of the Session in 1909.

Brown Memorial—at least, its people—did not pretend to be neutral, as the Lusitania was sunk and German aggression grew. Dr. Finney had become the chief consultant surgeon of the A.E.F., with a brigadier's commission. Brown Memorial's "boys" were flocking to the colors. If Dr. McDowell had not been militant in his pulpit, he would not have fulfilled the desires of his congregation. In April, 1917, the Johns Hopkins Base Hospital Unit made him its chaplain. The Session minutes say, "a leave of absence was granted, if it should be necessary for him to go to the front." Mr. Ramsay was mover of the motion to grant Dr. McDowell leave from the church one Sunday a month, to visit home

camps and cantonments. In June, 1918, this letter was sent to all members of the church, signed by the "Board of Elders, the Board of Deacons, the Board of Trustees":

"Dear Friends:

The War Work Council of the Young Men's Christian Association through the Rev. J. Ross Stevenson, D.D., has requested the officers of the Brown Memorial Church to release their pastor, the Rev. John McDowell, D.D., for a period of six months, to take up the work of Religious Director of the War industries of the country. After hearing from Dr. Stevenson of the imperative need of the work, and also of Dr. McDowell's fitness to lead it, we have granted the request, and released Dr. McDowell for this important service. In granting this request, we felt sure that we were representing the will and desire of the church namely, to do all in our power to help win the war for God and Humanity.

That our pastor may be free from all anxiety for the work of the church, and be able to do his best work in his new field, we must assure him that the worship and work of the church will not suffer during his absence, and to this end we, the officers of the church, unite in calling upon every member of the congregation and church to be faithful to all the church services, loyal to the support and benevolences of the church, and ready to respond to every call for service in behalf of the church and the country."

In 1917, Mr. William Gilmor Hoffman, who had been clerk of Session since Dr. Simmons had relinquished the office, found it impossible to continue in that capacity, and Dr. James H. Frazer was elected his successor. Mr. Hoffman had been both clerk and treasurer of Benevolences. The offices were divided, and Mr. George L. Irvin was made treasurer.

Dr. and Mrs. Horace M. Simmons, much to regret of all, were granted letters to the Mountain Lakes Church, N.J. Dr. Simmons died the following year.

Late in 1917, Judge Alfred S. Niles asked for his letter to the

First Unitarian Church—if such letter could be given. It could not; but Session expressed deep regret and concern at Judge Niles' decision. It was the newspaper talk of the town, for a day. Mr. Daniel C. Ammidon succeeded Judge Niles on the Board of Trustees.

William Rennie resigned as janitor in the spring of 1918. After an interval of a few months, he was succeeded by Jas. Campbell, who served until Mr. Fulton came. Together, their service in this capacity covered a span of over fifty years.

Mr. Ammidon's service as a Trustee was not to be long. He died in less than two years, on October 15, 1918. Mr. C. deLacy Evans was his successor on the Board.

In 1916, a member of the Board of Trustees moved that "Dr. McDowell and Mr. Austin McLanahan be appointed a committee with authority to confer with heirs of Mrs. Isabella Brown, to ascertain if they will assent to the transfer to the Trustees of this church of a fee simple title to the property occupied by the church and the parsonage, or upon what terms or conditions, if any, fee simple title can be acquired." Now and then some sort of kindred action has been taken, and usually, as was in this case, not by one whose roots went far down into Brown Memorial life. Some one, some years ago, wanted a legal opinion as to whether, if the congregation should ever move, it could take the windows with it. One does not have to be a lawyer to know the answer nor an interpreter to explain the thought behind the inquiry. One wonders, when any such move is made, just how seriously he who makes it takes the vow the church made, when it accepted Mrs. Brown's great gift. At any rate, this is the report of Dr. McDowell and Mr. McLanahan.

"The committee begs to report that in its judgment, the suggestion proposed is not practicable in view of the facts brought out in a conference between one of the members of the committee and a direct descendent of Mrs. Brown who knew her intimately and had not only heard her express her views and intentions in regard to the building of the church,

but had been present at many family conferences at which the subject was discussed. It appears that it was clearly Mrs. Brown's intention to build an edifice which in itself should be a memorial to her husband and that it was her wish that it should be a memorial only so long as the edifice was used by a congregation of the orthodox Presbyterian faith. The memorial was the edifice and not the congregation, and if for any reason the congregation should elect to move elsewhere and the edifice be used for any other purpose than distinctly Presbyterian worship, then and in that event, the edifice and the lands appurtenant thereto should revert to her heirs.

In view of these facts and the very great respect and affection in which the memory of Mrs. Brown is held by her descendants, it seems to the committee inappropriate and undesirable to pursue the subject further."

After nineteen months absence, Dr. Finney was present at the meeting of Session February 1, 1919. It is noted at the same time that the Presbyterian Federation of Churches was organized, with Dr. McDowell as president. Brown Memorial's other representatives in it were Dr. Finney and Messrs. Hardcastle, Garrett and McLanahan.

On May 5, 1919, Dr. McDowell announced to Session he had had a call to the associate secretaryship of the Board of National (then Home) Missions, and he felt it to be a service that he could not decline. "The Session received this announcement with the deepest regret and so expressed itself, but feeling that this was an imperative call to a higher duty in our church, could not but agree with Dr. McDowell in his decision." Three days later he made the announcement to the congregation and his intention to accept it, with the approval of the church and the Presbytery. On June 17, Presbytery dissolved the relationship. Dr. McDowell suggested his resignation become effective after the first Sunday (5th) of October. Dr. John B. Campbell was asked to moderate the Session until Dr. McDowell's successor should be called.

A congregational meeting was held on May 28, for election of

A DISTURBED WORLD

members of the Session and the Board of Deacons. The following nominations were made, all were duly elected, and ordination and installation were had on June 8th:

For the Session—Robert Dixon, Richard H. Diggs, Ralph v. D. Magoffin, James M. Easter, David Fishach and George M. Gillet.

For Deacons—Fenton Boggs, Dr. Thomas S. Cullen, Dr. J. M. T. Finney, Jr., Robert Clyde McKee, C. Howard Millikin, Ralph C. Schaffer and Thomas Turner Tongue.

Brown Memorial did not fail, when the call for her services came. At home, whether it was an earnest group making bandages under Mrs. J. M. T. Finney, or older men taking care of soldier boys on week-ends; whether it was in response to financial appeal, or to the armed services; Brown Memorial, amid the manifold changes of a Great War, was faithful to the call to duty—to the call of its country, its stronghold of freedom. Strong in its faith, it went forth to service at home and to the battlefields of the world, treading the path of duty and sacrifice. The bronze scroll in the vestibule, which the Men's Association asked the privilege of erecting, which privilege the Session not only gladly granted but suggested that the Association ask the congregation to defray its cost, records the names of those in the service. There the tablet should ever remain, a memento. But more than that: these names should be enshrined forever in the gratitude of this church. They responded then, as they do now, as ever those who come after will, so long as the Brown Memorial spirit lives and moves and impels:

HONOR ROLL WORLD WAR 1914-1918

THREE MADE THE SUPREME SACRIFICE

Walter G. Bode

Allen Dickey

Claude E. Houstoun

ARMY

Myron E. Bagley
Samuel A. Barclay
James Holmes Bay

Andrew Lyle Bolton
Lee Stewart Bolton
Jackson Brandt, Jr.
Rodney Lee Brandt

Walter S. Brauns
David Wills Bridges
John Samuel Bridges, Jr.
Leonard Marshal Bruton

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Allan Knight Chalmers
James L. Chamberlain
C. Clyde Crockett
Eben J. D. Cross
Francis R. Cross
Edmond Sheppard Donoho
Murray Thompson Donoho
Allen E. Dorr
Albert V. Draper
Charles Toel Easter
Edward T. Fenton
Glenn Fenton
Matthew C. Fenton, Jr.
Eben D. Finney
George G. Finney
John M. T. Finney, M.D.
John M. T. Finney, Jr., M.D.
Warfield Monroe Firor
George Gordon Gatchell
David Campbell Gibson
James E. Gibson
Charles B. K. Gillet
F. Warrington Gillet
George M. Gillet, Jr.
David Archibald Grafflin
Arthur G. Hackett
Barrie E. Hackett
Arthur A. Hardy
John R. Haswell
A. F. N. Hindley
Johns Janney Hoffman
Thomas J. Hook
William H. Hudgins
Howard A. Kelly, Jr.
Joseph T. Kelly, Jr.
W. Boulton Kelly
James Woodell Kenney
Thomas Malcolm Kenney
Edward Stauffer King
Benjamin Collins Long
Garland Linthicum
George S. Linthicum
James T. Lowes
Ralph Van Deman Magoffin

Alexander R. Mallik
Albert D. Matthai
Daniel Miller
Will Brown Murphey
Henry Pfeil
Robert H. Pfeil
Warford Atkinson Reaney
John McDonnell Reid
Ernest A. Robbins, Jr.
Lloyd R. Rogers
James Harvey Rowland
Carl Clyde Rutledge
Herbert Sadler
Otis K. Sadler
Edwin W. Schultz
Thomas J. Shryock, Jr.
D. C. Wharton Smith, II,
M.D.
Frank B. Smith
Harold Wharton Smith
Nicholas McCubbin Smith
Woodruff Smith
Newell Stone
Charles Irvin Snyder
Cochran Supplee
George W. Taylor
Charles Benjamin Thomas
Ralph L. Thomas
Benjamin S. Tongue
August Vogeler
Edward Jerome Vogeler
Henry J. Walton, M.D.
Edwin Warfield, Jr.
Thomas J. S. Waxter
Hiram Woods Woodward

Edward Strong Clark
Douglas Coulter
George R. Figgs
Robert Gilmor Hoffman
Charles Reid Johnson, Jr.
Henry K. Kelly
Charles Tudor Leber
Norman T. Nelson
Thomas K. Owings
Evan Urner Rinehart
Kendall H. Schultz
Charles R. Wharton Smith
Randolph Smith
Archibald Graham Stirling
Yates Stirling, Jr.
Benjamin B. Tregoe
John George Vogeler
Theodore Warner, M.D.
William D. Waxter, Jr.
Henry Wilson
Richard Henly Woodward, Jr.

AMERICAN RED CROSS

Charlotte M. Friend
John Geno
Jeannette Hoskins
Emma Kerr Mauro
Austin McLanahan
Reubenia McCormick
Adelaide Primrose Miller
Mary T. Tongue
Emma Wood

NAVY

John S. Arwine
Theodore Hart Barber
Felix E. Boone
Atherton Clark

Y.M.C.A.

Elizabeth B. Cross
Virginia C. B. Cross
Elizabeth Guy Davis
Rev. John McDowell, D.D.

That the cause of righteousness and justice and honor might be vindicated, and that a solid foundation might be laid for world peace.

October 5, 1919, was Communion Sunday. Its morning and evening services were Dr. McDowell's last. The choir in the morning sang as its anthem, Let Not Your Heart Be Troubled, and the opening hymn was, In the Cross of Christ I glory. The minister's text was, "And lifting up their eyes, they saw no one but Jesus only," and his topic, "The Victorious Vision." In the evening his text was, "As Thou hast sent me into the world, even so send I

them into the world," his topic being, "The Church of the Future." The congregation sang—which always it does so beautifully—Jerusalem the golden, with milk and honey blest.

John McDowell had said goodbye to Brown Memorial.

Only the consecrated Christian knows the deep feeling that comes with the parting of a pastor who loves his people, and a people who love a pastor. There is something in it akin to what must have been the feeling of that small group of men on a Judean hill that day when, "while He blessed them, he was parted from them."

It was said there were some over-solicitous mothers who did not like Dr. McDowell—"he preached war too much"—and they had sons. Of course his background would have been inclined that way. Dr. Stevenson, whom the congregation loved unreservedly, repeatedly urged Dr. McDowell to take a pivotal place in the chaplaincy war work of the Y.M.C.A. He urged the Session and the boards of the church to grant Dr. McDowell leave—and they responded with patriotic and enthusiastic unanimity. If ever there were a personal illustration of the working of the doctrine of Predestination, John McDowell was that illustration.

The son of Scotch parents, whose poverty was their only sin, he came to this country before he was two years old. When he was eight, he went to work in a Pennsylvania coal mine, as a mule driver. His pay was needed to help keep the wolf from the door. Day in and day out, month in and month out, he plodded his way, this little Scotch bairn. While other boys went to school and played, he worked—and came home in the evenings the pale, slender boy he was. With it all he was bright, sensitive. God must have seen something in that boy that should not keep him and that "something" driving a mule all his life. And so, in a mine accident, at twelve, he lost an arm—and became no longer useful there. Predestination was having a beginning.

He was the kind of lad, as later he was the kind of man, who made friends. They helped get him a job in the Mount Herman School. There, sweeping out school rooms between study periods—

such as he was able to have—he attracted the attention of Dwight L. Moody. They became great friends, this Scotch lad and the great teacher-evangelist. Who shall say it was not God's plan, from the beginning, that this physically handicapped lad should contact such a friend and teacher!

It was but natural that from Mount Herman he should go to Princeton, graduate from that great university, then on to graduate four years later from Princeton Seminary.

During summer vacations, he worked among the people of the East Side, New York. There he learned more about how, as Jacob Riis put it, the other half lived. It helped, also, to pay expenses during the next school year. Admirably it prepared him for the work in his pastorate at Steelton, Pa. It prepared him, too, for the great work he did over the years as the secretary, Board of National Missions, of City and Industrial Work.

Dr. McDowell retained, as did Dr. Stevenson, his membership in the Presbytery of Baltimore until his death. In 1933, Presbytery elected him a commissioner to the General Assembly, meeting in May, in Columbus, Ohio. The author had the privilege of being a commissioner in that same Assembly and of being seated beside Dr. McDowell. There were but two nominees for Moderator. Of the nine hundred and thirty votes, Dr. McDowell received between six and seven hundred. It is not often a Moderator is elected on the first ballot, and when he is, it is always an indication of his great popularity with the denomination. Furtively, the writer watched Dr. McDowell, as the vote was being cast. He was being voted for the greatest office in the world. For eight days thereafter this historian sat beside him and watched him in action. Only humility and the deepest sense of responsibility marked his inner emotions, but a firm hand as a presiding officer. And when things got hotter than they should, on the floor of the Assembly—for "Modernism" and "Fundamentalism" had their last real fling in that Assembly—his ever-ready wit, time after time, relieved situations, and turned the great gathering back to common sense.

Dr. McDowell died on November 13, 1937, at his home in East

Orange. Three days later his funeral was held in the Newark church, nearby, of which he had been pastor 1905-1915. Mr. Pollitt represented the Presbytery and the Session at the funeral. Mrs. McDowell died some years ago. His only child, Mrs. Robert C. Cory (Phoebe McDowell) lives in Wellesley, Mass.

CHAPTER EIGHT

DR. HULBERT IS CALLED

1919-1928

It is a test of the soundness of any organization or business that, when its head is removed, for awhile it goes on functioning as if nothing had happened.

When Dr. Stevenson left, the various organizations and activities of Brown Memorial seemed to have been almost perfected. The Men's Association had its Christian Service Committee, its Social Service Committee, its Men's Bible Class and two or three others. The Women's Association had a half dozen agencies besides its Missionary Society, its Ladies Guild, its Dorcas Society. The Sunday School, Christian Endeavor and other outlets for young people's Christian activities, were such as to have made the heart of any minister glad.

Soon after Dr. McDowell came, war clouds began to overshadow many things. Not only did many of the young people go into the service; but the tablet's list in the previous chapter shows that many others also did. When the war cry severs, its cessation never means that people go back and start where they left off. Even by the end of Dr. McDowell's ministry, Brown Memorial had not completely regained its pre-war status.

The year and a half that was to elapse between Dr. McDowell and his successor was to give the test indicated by the statement. In retrospect, it seems all the more remarkable how well Brown Memorial "carried on," from October, 1919, till March, 1921.

The General Assembly of the Southern Church once declared that the use of the word "damn" did not constitute swearing. Assuredly it did not, in an instance occurring in this period. Among his many business and civic responsibilities, as well as those for which he was so long responsible in Brown Memorial, General



REV. G. A. HULBERT, D.D.

Gary was for a number of years president of the board of the Enoch Pratt Library. Mr. William G. Baker, Jr., was an associate on the board. At one of its meetings, Mr. Baker commented, "General, you seem to be having quite a hard time, finding a minister for Brown Memorial." General Gary spoke feelingly—shall we say from the heart, for Brown Memorial was very near his heart!—"Yes, having a hard time! A hard time! A hard time! A *damn* hard time." General Gary ought to have known what he was talking about; for he had been on every committee to secure a pastor from Gunsaulus to McDowell. General Gary's son-in-law vouches for the story. When the author asked his eldest daughter, Mrs. Harold Randolph, for verification, she only chuckled. Maybe a lady doesn't "chuckle." If not actually commissioned, nevertheless by what she has done and by what she is, Mrs. Randolph is a "general" in her own right, and quite big and great enough in her own accomplishments to have risen above convention, if she chose, and to have "chuckled." General Gary died soon after this; and if he were not *predestined* to go where none are damned, then is our faith in vain.

Brown Memorial had two major problems during 1920—and the last months of 1919 and the early ones of 1921: to keep its pulpit supplied, and to find a minister.

When a Presbyterian pulpit is declared vacant, Presbytery's committee on Vacancy and Supply has the task of seeing that its pulpit is kept supplied, unless Presbytery delegates that responsibility to the session of the church. And of course Brown Memorial's Session was deemed capable of taking on that task for itself. The ministry, from everywhere, were most responsive to Brown Memorial's needs—and invitations. Many great Presbyters filled its pulpit during those months. For instance, came in the last three months of 1919 Dr. J. Ritchie Smith, Dr. J. Ross Stevenson, Dr. Clarence E. Macartney, Dr. James H. Odell, Dr. Henry VanDyke. However, none came as prospective candidates.

Brown Memorial never has indulged in that bad practice. The church during this period was most fortunate in having as the

Moderator of its Session Dr. John P. Campbell, probably as accomplished—and wise—a Presbyter as the Presbytery of Baltimore has known.

Financial calls on Brown Memorial this year were unusually heavy. The Presbyterian Federated Council of Presbytery, which was the organized working agent of the corporate Presbyterian Association, put on a campaign for \$87,000, to cover a two-year period and to be paid over that time. In fixing quotas, Brown Memorial was not forgotten—by any means. The executive secretary of Presbytery, Rev. J. J. Coale, was the director of the campaign. Mr. T. T. Tongue, of Brown Memorial, was chairman of the campaign. Representatives from all the churches were divided into two "teams," Mr. Spencer E. Sisco being the captain of one, and Mr. Alfred S. Day of the other. Perhaps no other financial campaign has ever been made among the churches with greater success. The amount was practically all raised.

This campaign, started early in 1920, was followed by that of the New Era, right on its heels. When Rev. Edward Niles, pastor of Second Church and the representative of the Presbytery of Baltimore in the New Era's drive for its millions, notified Brown Memorial, in April, that its quota—called "assessment" at that time—was \$75,350, Brown Memorial came near rebelling, as did many other churches. They had not been too well informed previously. Finally, a large luncheon was held at the Emerson and Dr. John A. Marquis, that great church leader of the Home Missions Board, was invited to make the thing clear to Baltimore Presbyterians. Of course a Brown Memorialite had to be the chairman of the luncheon committee. It would take Dr. Finney to draw the people. The New Era drive was to the aftermath of War I, what the church now has on its hands after World War II, which is to raise \$27,000,000. Brown Memorial raised nearly all of its quota, Presbytery's quota was \$245,000.

Then the Trustees called for \$10,000 for immediately necessary repairs to the church building, and most of that was raised. In addition, they wanted to liquidate, before a new minister should

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come, a \$2,500 outstanding account. That, too, was done.

Before he left, Dr. McDowell had suggested that it would be appropriate for the church to celebrate in some way its fiftieth anniversary which would fall in December of the following (1920) year. Early that year the subject was brought up in Session and a committee, consisting of Elders Hardcastle, King and Hoffman, was appointed to take the matter in hand. The plan grew in interest as the year advanced. A large and representative committee was named to carry the celebration to a proper conclusion. Its personnel and the program itself should have a permanent record. And in this particular year (1945), when it is proposed to celebrate the seventy-fifth anniversary, of which this writing is a modest part, what was then done may be of peculiar interest now. The committee:

Messrs. Ramsay, Hardcastle and Hoffman, representing the Session; Messrs. Austin McLanahan and Dr. Edward H. Richardson, representing the Trustees; Mr. John S. Bridges and Dr. Thomas S. Cullen, representing the Deacons; Mesdames Bartlett S. Johnston and J. M. T. Finney, representing the Women's Missionary Society; Messrs. Grafton Rodgers, R. C. McKee and Frederick Ohrenschall and Miss Caroline Diggs, representing the Young People; Messrs. T. T. Tongue and John Randolph Smith, representing the Men's Association.

Dr. and Mrs. Stone, Dr. and Mrs. Stevenson and Dr. and Mrs. McDowell were invited, entertained while in Baltimore, and their traveling expenses were paid.

The program as carried out began Saturday evening, December 11th, through services on Sunday, the 12th, and ended with the meeting of the Women's Missionary Society on Monday afternoon, the 13th. On Saturday evening there was music, prayer by Dr. McDowell, Scripture Lesson by Dr. Stone, prayer by Dr. Stevenson, address by Dr. McDowell—all strictly within the allotted hour and a quarter. At nine, there was a reception in the church parlors. Invitations had been sent out and over 500 had accepted.

At 10:30 Sunday morning, Drs. Stone, Stevenson and McDowell

made short addresses to the Sunday School. At the 11 A.M. and 8 P.M. services, the music used at the dedication of the church fifty years before, was used. At the morning service Dr. McDowell read the Scriptures, Dr. Stone offered prayer, and Dr. Stevenson preached the sermon.

At 7 in the evening, all three visiting ministers made short addresses to the Young People's meeting. At the 8 P.M. service, the invocation was given by Dr. Stone, the Scripture Lesson was read by Dr. Stevenson, prayer was offered By Dr. McDowell, and the sermon was preached by Dr. Stone.

At three in the afternoon of the following day, the Women's Missionary Society met and addresses were made by Mesdames Stone, Stevenson and McDowell.

Great audiences greeted the returned beloved ministers, at all meetings.

When plans for the celebration began early in the year, it was hoped and expected that Dr. Gunsaulus would be on the program. His failing health at the time of the celebration prevented his attendance. He died shortly afterwards.

In 1920, two new members came on the Board of Trustees. Mr. Johnston had to retire on account of ill health, as also had Governor Warfield, who died early the following year. Mr. DeLacy Evans was elected to fill out the full Board, and Messrs. Allan L. Carter and Dr. Edward H. Richardson succeeded Messrs. Warfield and Johnston.

One of the most unhappy events in the history of the Board of Trustees occurred on October 31, 1920, when General Gary died. Elected in 1874, he had served over 46 years, and as vice-chairman of the Board all that time. Mr. Austin McLanahan succeeded to the vice-chairmanship. In the following year, 1921, Messrs. A. E. Duncan and Gen. Francis E. Waters became members of the Board. Mr. Richard H. Diggs was elected secretary of the Board that year.

Late in 1920 a reorganization of all young people's activities was effected. The entire setup was denominated the Department

of Education and Training. The "Department" was divided into two sections, the Bible School Division and the Young People's Division, with a general superintendent for each. Mr. Frederick Ohrenschall was superintendent of the first, and Mr. Alfred S. Day of the Young People's Division. Each already had wide experience, Mr. Ohrenschall continuing his as Sunday School superintendent, and Mr. Day's had been in the wide field of the State Christian Endeavor Society. Mr. J. Edward Gibson became superintendent of the Intermediates. Messrs. David Fishach and Robert McKee were Mr. Ohrenschall's assistants. The Young People's Division was headed up by Miss Dorothy Sippel and Mr. Ralph L. Thomas. Department superintendents were Mr. William D. Potts, W. Monroe Firor and Mrs. Thomas M. Green. Drs. J. M. T. Finney and Edward H. Richardson and Mr. Alexander Hardcastle had been the committee on this set up. For a number of years, the department did most effective work and contributed a major share towards the life of the church. Early in 1921 Session sent "a special letter to Mr. Day expressing the appreciation of the Session for his splendid work and that of his workers in the Young People's work."

Messrs. Dr. J. M. T. Finney, Diggs and members of the committee to secure a minister indicated early in 1921 they were ready to report. A congregational meeting was held on January 13 and it was told that Dr. G. A. Hulbert, of Kingshighway Church, St. Louis, had indicated his acceptance of a call.

At this meeting, the congregation heard read a letter which Presbytery had addressed to the Session:

"The Presbytery of Baltimore, in stated meeting in St. Helena, Md., on December 14, 1920, unanimously adopted a motion instructing the Moderator and stated clerk to express to you the hearty congratulations of the Presbytery upon the occasion of the Fiftieth Anniversary of your beloved church.

Your place and service in our Presbytery have meant great things in the past. The progress of the work in our bounds has depended in a very definite way upon the distinguished leader-

ship representing your congregation. God has blessed you and made you a blessing. We earnestly pray for your welfare and beseech God's manifestation and guidance in the choice of a true and great leader for the years to come."

The letter was signed by Rev. John A. Nesbitt, Moderator, and Dr. Henry Branch, Stated Clerk.

There were many accessions, too, to the membership of the church during this ministerial interval: Dr. Junius Frederick Emerson, and Mrs. Emerson from St. Mark's; Mr. A. E. Duncan from Mt. Vernon M.E.; Mr. and Mrs. Charles E. Mackean, from Park Presbyterian Church, St. Paul; Mary Elizabeth Finney; Mrs. Edward V. Coonan, from First Church; Margaret M. Denmead; Mr. C. D. Emmons and the Misses Margaret and Edith Emmons, from First Congregational Church, Wellesley Hills, Mass.; Mr. Charles E. Emmons, and many others. Mr. C. D. Emmons, who had come to Baltimore to assume the presidency of the United Railways, had been an Elder in his church in the central west. Later, he went on Brown Memorial's Board of Trustees and, for two years, was its vice-president. The Pollitt family came in from Central.

Dr. Hulbert came in March, and his installation took place April 20th, 1921. It drew a large audience—as each previous one had. Rev. John A. Nesbitt, pastor of the Catonsville Church and Moderator of Presbytery, presided and propounded the constitutional questions. Rev. Henry Branch, D.D., Stated Clerk of Presbytery, offered prayer, after Rev. John P. Campbell, pastor-emeritus and who had been moderating Brown Memorial's Session, had read the Scriptures. The sermon was preached by Dr. J. Ross Stevenson. The installation prayer was made by Dr. Alfred H. Barr, pastor of First Church. Dr. John McDowell charged the pastor, and Dr. Harris E. Kirk charged the congregation.

Brown Memorial had entered upon several years of happy ministry.

Pleasant incidents during 1920 were visits back home, from their

mission fields, of Dr. and Mrs. Fenn, who were accorded a reception, and Rev. E. A. P. Janvier, of India.

The Grim Reaper seemed to have been unusually busy at this period in the church. Mr. William Gilmor Hoffman, long a member of the Session, its clerk and treasurer for much of that time, died in the spring of 1921.

Late summer of the same year, Mr. John B. Ramsay died. Mr. Ramsay was elected an Elder in 1886, so his service had extended over thirty-five years. But there was much more to his service than years. There had not been a branch of activity of the church in which he had not been active, a leader in most of them. For a number of years, he had served on the Board of Trustees, as well as at the same time serving on the Session. Many of the meetings of the Board of Trustees took place in his office in the National Mechanics Bank of which he was president.

In June, 1922, Elder Dr. George A. Fleming died. Dr. Fleming had been a member of the committee, with Messrs. Diggs and Hardcastle, and the pastor-elect, to make the arrangements for Dr. Hulbert's installation.

Mr. C. DeLacy Evans, of the Board of Trustees, died early in 1922.

Late in the summer of 1922, Mr. George L. Irvin died. For some years—and following Mr. Hoffman's tenure—he had been treasurer of benevolences.

Four members of the Session had died within a year and a half, each having served his church well, and so being correspondingly a great loss. The passing of Governor Warfield, General Gary and Mr. Evans in almost the same period, had made as great a loss to the Trustees and the church.

One notes among admission to membership during this time of Mrs. Harvey E. Stone, by reaffirmation; Dr. and Mrs. Marion C. Chapman, from the Church of the Covenant, Washington; W. H. Maltbie, Madison Avenue M.E.; the Mottu family from Walbrook; Mrs. A. J. Keenan and Mr. A. Frank Keenan, from Central Charge, Southern M.E.; Donald H. Sherwood, Plymouth Congre-

gational, Watervilet, Mich.; Dr. and Mrs. Timothy C. Heatwole, from the Presbyterian Church, Harrisonburg, Va.; Mr. and Mrs. George W. Atkinson, from Roland Park Church; Miss Clara Henderson, Central; Richard H. Woodward, Eutaw Baptist; Mr. and Mrs. O. S. Lewis, Second Presbyterian; Dr. Richard F. Kieffer, Reformed Church, Hagerstown, and Mrs. Kieffer from Chestnut Grove; Mrs. David M. Culbreath, Dutch Reformed, Poughkeepsie; Mr. and Mrs. James H. Jarrett, First Presbyterian, Durham, N.C.; John H. Wolfe, on confession; Mr. and Mrs. Bushrod Watts, First Evangelical Lutheran; Dr. George A. Stewart, Lafayette Square and Dr. Eleanor Stewart from St. Matthew's Lutheran, Guntur, India; Miss Ruth Harlan, on confession; Miss Mabel Firor, First Methodist; Albert Rossman, Presbyterian Church in Harrisburg; Miss Henrietta Van den Berg, Plymouth Presbyterian, N.C. At least four in this list later became Elders, and a number Trustees and Deacons, all promoters of Brown Memorial's best interests.

The Session voted to include \$12,000 in its 1922 budget for the work of the Presbyterian Federated Council (Presbyterian Association).

Because he had to be much out of the city, Dr. James H. Frazer, who had served as clerk of Session after Mr. Hoffman's resignation, retired from that office late in 1922, and he was succeeded by Mr. Richard H. Diggs.

As a rule, the meeting of a General Assembly occurs but rarely in any city. It had met in Baltimore in 1848 and in 1873—only. We find Mr. Dickson making a motion in Session, seconded by Mr. Millikin, to invite the Assembly to meet in Baltimore "two years from next May"—which would be in 1926.

The Session called a congregational meeting, to be held on June 3d, 1923, to elect additional Elders. Session made these nominations to the congregation, they were elected, and their installation took place on June 10th:

Messrs. Alfred S. Day, Robert Garrett, Charles E. Mackean and L. Irving Pollitt. Mr. Mackean had been an Elder in St. Paul,

and Mr. Pollitt had been one in four other churches, so they had only to be installed. Time takes its toll. As this is written, 1945, these four are Brown Memorial's senior Elders, except Mr. Nathaniel Grasty who entered the Session in 1909.

Elder Robert Dickson died on June 6, 1923. Shortly before, he and Mrs. Dickson had celebrated their golden wedding, in which many Brown Memorialites had joined in felicitations.

The Parent-Teacher Association was organized at this time. Dr. Hulbert regarded it the best piece of constructive work of his ministry here. So far as could be discovered, it was the first organization of its kind in any Protestant church in Baltimore. It flourished for a number of years. It was a force in bringing many parents to a better understanding of their opportunities and privileges as *teachers* as well as parents. In some of its meetings, after the speaker of the occasion had finished it resolved itself into the nearest approach seen in Brown Memorial to a present-day "Town Meeting" radio program.

Dr. Stevenson had one advantage over Dr. McDowell's ministry and the first half of Dr. Hulbert's. He had an assistant minister for a large part of his time in Brown Memorial in the person of Rev. Harold F. Pellegrin. Late in 1923, the Session realized Brown Memorial had more work than any one minister possibly could do. After casting around, it decided to invite Rev. John Clark Finney, pastor of Forest Park Presbyterian Church, to become Brown Memorial's assistant minister. He accepted the call and came early in 1924, at a salary of \$4,000. While comparisons are said to be "odious," the writer can state, without fear of contradiction, that no one ever performed more valuable service in Brown Memorial Church, in the four years he was there, than did Mr. Finney. Most of those years were either strenuous or filled with hard problems, or both. Brown Memorial owes much to John Clark Finney. Mr. Finney took the title of "Director of Religious Education." Among others, Mr. Garrett was greatly interested in Mr. Finney's work. About this time, he bought the property in the rear of the church, where the Reformed Episcopal church had been domiciled.

This he turned over, together with the property between it and Park Avenue which he had leased, to Brown Memorial for the expanding program which Mr. Finney was developing. The small cottage fronting on Park Avenue was developed into a "Girls' Lodge." Mr. Finney's activities helped to infuse life into the church. It was a munificent contribution on Mr. Garrett's part, one of others to follow.

For the first time, a thoroughly complete every-member canvass was put on in 1924, with the joint cooperation of Session and Trustees.

Dr. Charles F. Wishart, president of the College of Wooster and Moderator of the General Assembly, was Brown Memorial's preacher on February 4, 1924.

It is noted that Mrs. McCauley who had succeeded Miss Glass withdrew at this time from the church office and she was succeeded by Mrs. Henderson who did splendid work until her successor came in the person of Mrs. Grace Morton.

Late in the same year Trustees and Session took cognizance of the completion of twenty-five years' faithful and intelligent service of Miss Frances M. Page, and friends in the church presented her a purse of \$1,100.

Also at this time Mrs. Arnold and Mrs. McComas came to the choir. Many will remember them, with pleasure, as having contributed a great deal, for several years, to the effectiveness of the church worship.

The World's Quadrennial Sunday School Convention was meeting in Glasgow, in June, 1924. The pastor expressed a wish to attend. The Session and church granted him leave of absence to do so. After attending the Convention, Dr. Hulbert came, after an interval of about two weeks to Oxford, and there, about the 10th of July, he was taken seriously ill and was taken to a hospital where, for a month, his illness responded very slowly to treatment. The Trustees cabled a drawing account to the London Bank, for such emergency need as Dr. Hulbert might have. Brown Memorial never has been financially mean. On September 11th, Dr. and

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Mrs. Hulbert landed in New York and went to Mrs. Hulbert's old home for his recuperation. He was anything but a well man. Two days later, Mr. Pollitt who, with Mrs. Poliltt, had also attended the Glasgow Convention, both in the capacity of president at that time of the Maryland-Delaware Council of Christian Education, and as a member of the Executive Committee of the World's Sunday School Association and who had been with Dr. Hulbert throughout his illness in Oxford, met with the Session and gave an account of Dr. Hulbert's sickness and his present condition. He was asked to speak to the congregation, at the eleven o'clock service immediately following. Dr. Hulbert returned to his pulpit late in December.

Because of its stress and strain, after years of faithful service Mr. Ohrenschall late in 1924 asked to be relieved of the superintendency of the Sunday School. Mr. Finney also took over that responsibility.

In 1922, Mr. Samuel C. Rowland became a member of the Board of Trustees. In 1923, Judge Stockbridge resigned from the Board, on account of failing health. Mr. C. D. Emmons succeeded him. In 1924, Mr. Duncan had transferred his membership elsewhere, and Mr. T. T. Tongue was elected his successor. Dr. Richardson resigned from the Board in 1924, and Mr. George W. Atkinson was elected his successor. On the 24th of April (1924), Mr. Atkinson was elected treasurer of the Board. On the 24th of April, 1946, if he is still in office, he will have served in that capacity 22 years. Add his 22 years to the 28 years Mr. Daniel W. Hopper served, and the Board will have had but two treasurers for 50 years. That, too, has been a fine service. In the same year, Mr. L. Irving Pollitt was elected treasurer of the Session.

Dr. Finney was a commissioner to the General Assembly, meeting in Columbus, Ohio, in 1925, which elected Dr. Charles R. Erdman, Moderator. He in turn named Dr. Finney his Vice-Moderator. In the same Assembly—and until he left Brown Memorial—Dr. Hulbert was a member of the Judicial Commission. Some of us well remember the several visits made to the executive

offices in Philadelphia late in 1924 and early 1925, putting in the plea from Presbytery and Brown Memorial to have the Assembly come to Baltimore in 1926. No doubt the commanding positions of the two Brown Memorialites in the 1925 Assembly had much to do with its voting to come to Baltimore.

While the work in the church went on gratifyingly well in the intervening year between acceptance of the invitation and the actual Assembly in Baltimore, there was in and under it all a feeling of suppressed expectation, especially so in the inviting church. Committees had to be appointed. We were told \$10,000 had to be raised for miscellaneous expenses for the Assembly. As a matter of fact, such expense actually ran over thirteen thousand dollars, (\$13,628.30), and Brown Memorial naturally had a large share in it.

At a meeting of Session June 18, 1925, this resolution was adopted:

"That the Committee of Arrangements (for the General Assembly) consist of the pastor, the Director of Religious Education, the members of the Session, the Executive Council of Presbytery, and the Rev. Bruce H. McDonald, Executive Secretary of the Committee of National Missions, Baltimore.

On motion, the following were appointed officers of the above Committee of Arrangements:

Chairman, Rev. G. A. Hulbert, D.D.

Vice-Chairman, Dr. J. M. T. Finney

Secretary, Rev. John C. Finney

Mr. Pollitt moved the creation of an Executive Committee of the Committee of Arrangements, to consist of the chairman, vice-chairman, secretary and two others to be appointed by the chairman. Carried.

Dr. Finney moved that the Executive Committee invite each of the city pastors to furnish a list of workers, from which to select chairmen for the necessary 15 sub-committees, said lists to be furnished by June 23d. Carried.

Mr. Hardcastle moved that all pastors be invited to meet

the Committee of Arrangements in this room on Junth 25th, at 4 P.M. Carried.

Mr. Pollitt moved that the Executive Committee be empowered to procure all necessary assistance and equipment. Carried."

The entertainment of a General Assembly makes a strenuous time for Presbyterians of the entertaining city, and almost heart-breaking time for the entertaining church. This is but one of several things that happened: Brown Memorial was called on to serve two dinners, among its score and more of definite commitments. One was the Princeton Dinner. Two hundred had indicated they would be at the dinner, and over *four hundred* came.

The one person who stood out above all others, for the way he handled the executive end of everything before the Assembly came, and his effective leadership in and around the Assembly, was Rev. John Clark Finney. So well did he do his work, that the Stated Clerk of the General Assembly, Dr. Lewis Seymour Mudge, asked Brown Memorial to release him during the Assembly the following year that he might be one of the secretaries of the Assembly. This the Session did, replying to Dr. Mudge that it deemed it an honor to Brown Memorial, that its associate pastor was considered so worthy. Mr. Finney filled that secretaryship in the next eight Assemblies.

Early in the year the Session proposed the election of three more Deacons. Later the suggestion was changed to five. Chairman Bridges, of its Board, presented these names, and they were approved by the Session. And just before the meeting of the General Assembly, they were duly elected by the congregation, and were ordained and installed. They were: John B. H. Dunn, Harry S. Dickey, William G. Hudgins, Frank Black, George H. Harper, Dr. T. C. Heatwole, and Robert Lacy.

On October 24th (1926), "Moderator Finney reported the illness of Dr. Hulbert, stating that according to the report of his attending physician, Dr. Hulbert would not be able to resume charge of our church for some time to come. After gen-

eral expressions of regret, the request of Elder Finney to make an announcement of Dr. Hulbert's condition to the congregation next Sunday morning, was unanimously carried."

Dr. Hulbert's condition did not improve; and early in the following year he took passage to Europe, accompanied by Mr. Fred Spinning, thinking a total change would be beneficial. After he arrived there, he was more troubled than ever by what he thought the Session and the church might expect of him. The Session cabled him: "The Session does not expect you back before fall. We are arranging for a congregational action after Dr. Finney returns." Dr. Finney was in Europe, and he went to see Dr. Hulbert, both as a physician and as a member of the Session. He returned late in March, and he was requested to make a statement to the congregation, which he did.

On June 24th, 1927, a letter was received from Dr. Hulbert in which he presented his resignation as pastor of Brown Memorial Church, to be effective the following September 1st, and asking that the congregation and Presbytery take such action as to effectuate his request. The congregation, at a meeting on July 3, accepted the resignation; but it stipulated that his salary (fixed at his call at \$8,000) should be paid up to the end of the following November. Dr. Hulbert, son of a Presbyterian Elder and a native of New Jersey, graduated from Lafayette and then from Princeton Seminary. After a pastorate in the West and for a period a secretary of one of the Boards of the Congregational Church, he was the pastor for a number of years of the potential Kingshighway Church of St. Louis, from which he came to Brown Memorial.

Dr. Hulbert was companionable. The novelist, Frank Stockton, once said that the finest test of the friendship of two people was, when, if they felt like so doing, they could sit for hours quite composed, without saying anything to each other. Had he lived later, he might have been thinking of Dr. Hulbert.

There are those who will never forget his sermon before Presbytery, on the cardinal doctrine of Presbyterianism, "The Sovereignty of God."

Since leaving Brown Memorial, Dr. and Mrs. Hulbert have made their home in Henryville, Pa. He has not been inactive, although he has declined a call or two, one to one of New Jersey's largest congregations. He occupied the pulpit of the First Church of Pottsville for two or three years; then the First Church of Trenton, N.J.; and for several years he has been the acting supply of the Stroudsberg, Pa., Church.

The Elders Association was organized in 1927; and its first meeting, an informal one, was held in Brown Memorial. It has, through the years, since been a useful adjunct in the work of Presbytery. A member of Brown Memorial's Session was its first president.

The church became poorer in 1927, by the death of John Randolph Smith on January 24th, and that of Ernest A. Robbins, March 9th. They had been faithful Deacons, as well as very active in many other directions. Mr. D. D. Mallory also died that year.

Brown Memorial was continuing its keen interest in Babcock in 1927, and appointed a committee of five to attend the installation, late in June, of Rev. William V. Parsons as its pastor. The Moderator of Presbytery, who presided at the installation, was likewise a member of Brown Memorial's Session.

At the congregational meeting at which Dr. Hulbert's resignation was accepted, a committee was appointed to seek his successor. Whatever its abilities, its size was impressive: Dr. J. M. T. Finney, chairman; Messrs. T. T. Tongue, Alexander Hardcastle, William E. Lowes, Mrs. DeWitt B. Casler, Dr. Thomas S. Cullen, Mr. Alfred S. Day, Mr. Harry S. Dickey, Mr. Richard H. Diggs, Mrs. E. D. Edmondson, Mr. W. R. Edwards, Jr., Mr. C. D. Emmons, Mr. Robert Garrett, Mr. Austin McLanahan, Dr. Edward H. Richardson, Mrs. Henry Stockbridge, III, Mr. L. Irving Pollitt.

Late in 1927, the names of 89 members who had not been heard from in three or more years and whose present addresses were unknown, were placed on the suspended list. It affected Brown Memorial's membership showing in the next annual report.

After years of earnest work and the expenditure of a great deal

of effort, the Curtis Bay work was near-suspended late in 1927, when the dispensary, with its building and equipment, was turned over to the city. It had been greatly stimulating to the Home Missionary zeal of the church, and it must be that such women as Miss Frances Page, Mrs. Bernard (Ethel) November, Mrs. J. M. T. Finney, Miss Helen Lacy and many others, won a crown for their consecrated service in that field. Unfortunately, the field was one eloquently in need of all kinds of social service work; but it was one whose people were not such as to lend themselves ultimately to the organization of a church, which could be the only means whereby the field finally could hope to be self-supporting—which is the goal striven for in every church project to which had been given much time and expenditure of money.

Mr. Frederick A. Hoffman, long a member of the Board of Trustees, for years its treasurer who, as stated, died on the 19th of February, 1927, bequeathed \$10,000 to Brown Memorial, in cash and/or securities. Mr. Hoffman did not specify how it was to be used; but as he annually had been contributing \$600 to the Church, divided equally between church support and benevolences, officers of the church have assumed it was his intent that the income should be so continued, and it has been.

Some of those who have entered into fellowship of the church in this period have been George Veasey Parkhurst, Douglas R. Morrison from the Park Central Presbyterian Church, Syracuse; Mrs. J. M. T. Finney, Jr., from St. James Protestant Episcopal, Wilmington, N.C.; Dr. and Mrs. Leslie Gay, Mt. Washington Presbyterian; Dr. Barrett C. Catlin, North Baltimore Methodist Protestant; Edward and Charles H. Richardson; Joseph Nowak, Jr.; Charles Classen Shafer; Frank E. Black; Elizabeth Helen Draper; Dr. Edward N. Broyles, North Avenue Presbyterian Church, Atlanta; Mr. and Mrs. Arthur G. Wellington and Mrs. Frances Wellington Sherwood; John Frederick Hulbert; Miss Charlotte Williams, Stockbridge M. E.; Mrs. Frank D. Scott, Presbyterian Church, Endeavor, Pa.; Ralph L. DeGorff, First Reformed Church, Schuylersville, N.Y.; Mr. and Mrs. James T. Toy, Second

DR. HULBERT IS CALLED

Presbyterian Church, Louisville; Johnson Garrett; John Carter Legg, III; Henry Stockbridge, IV.

Some changes in the Board of Trustees had occurred before the end of this period. One was regrettable—and a great loss to the Board. Mr. Mallory had died in 1926. He went on the Board in 1888, so had served continuously for 38 years, much of that time as a member of its executive committee. Messrs. Henry P. Duker and John C. Legg, Jr., came on the Board in 1926. Mr. T. T. Tongue was made its vice-chairman in 1927.

CHAPTER NINE

THE EIGHTH PASTORATE

1928-

One might wonder if such a large committee could come to agreement upon a successor to Dr. Hulbert. It was a democratic committee. It was, therefore, a representative committee. Throughout its quest for a pastor, it was a harmonious committee. Its task was not easy—to find a successor to John Sparhawk Jones and Frank Wakeley Gunsaulus and Maltbie Davenport Babcock and John Timothy Stone and Joseph Ross Stevenson and John McDowell and Gustavus A. Hulbert. The committee realized what the church expected of it. Its findings are succinctly stated in this minute of Session, May 6, 1928:

"The committee appointed to select a pastor for Brown Memorial Church, after most careful investigation and consideration, has unanimously and enthusiastically selected the Rev. Thomas Guthrie Speers. The committee further reports that it has ascertained that Mr. Speers will consider favorably a call from Brown Memorial Church if it should be tendered him. The committee recommends that the procedure necessary to effect the call be instituted at the earliest possible moment."

Session unanimously endorsed the findings of the committee and called a meeting of the congregation for Sunday, May 13th. At that meeting, the call was unanimously extended, and Messrs. Rev. John C. Finney, Dr. J. M. T. Finney, T. T. Tongue, Henry S. King, Robert Garrett, Alexander Hardcastle and Richard H. Diggs were appointed to sign the call and to prosecute it before Presbytery.

Who was this Thomas Guthrie Speers! At the congregational



REV. T. GUTHRIE SPEERS, D.D.

meeting, Dr. Finney, the chairman of the committee, told it that Mr. Speers had been the associate pastor of the First Presbyterian Church of New York City since 1919. He then read letters from Drs. John Timothy Stone and John McDowell, and from Rev. George Alexander, D.D., pastor of the First Presbyterian Church, highly recommending Mr. Speers. The plum did not drop by just one shake of the tree. It finally took a trip to New York and the persuasive powers of Dr. Finney and Dr. Richardson to bring Mr. Speers to a conclusion to accept.

Who's Who In America says Mr. Speers was born in 1890, his father James M. Speers, his mother Nellie Carter Speers; that he took his A.B. at Princeton in 1912 and graduated from Union Theological Seminary in 1916; that he married Elizabeth Thatcher in 1926, which was several years after his service in World War I from which he came with the decorations of his own country's D.S.C. and with the French Croix de Guerre with Palm. And a later edition of that publication would tell you that he was one of but five from Brown Memorial in that publication's selected group, which is not a large number but is 1% of all Marylanders found in it. And it would also tell you that the College of Wooster conferred on him in 1935 the honorary degree of D.D.

During the summer of 1928, Mr. and Mrs. Speers made a visit to Baltimore and were entertained at lunch by the committee. It was "love at first sight"—at least, so far as the committee was concerned.

Rev. John Clark Finney's pastorate during these years, when he was the executive secretary of promoting and entertaining a General Assembly, leading the church during Dr. Hulbert's long illness and then during the year and more between Dr. Hulbert's resignation and Mr. Speers' coming, had not been one without problems as well as work. And in the early summer of 1928, the church had tried to show some of the great appreciation it felt by increasing his salary by \$1,000. However, a while after Mr. Speers was established in his new field, Mr. Finney, having had a call to the associate pastorate of the First Presbyterian Church, German-

town, Pa., felt called to accept it. The feeling of regret in Brown Memorial was very great.

Mr. Speers came October 1, 1928. Presbytery was meeting that afternoon and October 2d in Hagerstown. The author remembers having had the privilege of driving him, with his father, Mr. James M. Speers, and Rev. John Clark Finney, to Hagerstown. Being at the time Vice-Moderator of Presbytery, he was invited by the Moderator to preside when the constitutional questions were asked of Mr. Speers and to call on the committee who were there to prosecute the call, then to place the call in Mr. Speers' hands. Also is the recollection that, Presbytery not often having present such a distinguished churchman as was Mr. James M. Speers, it insisted he address it, which he graciously did.

Mr. Speers' installation took place on the evening of October 25th. Rev. James Cattanach, Moderator of Presbytery, presided and propounded the constitutional questions. Rev. Hugh Lenox Hodge, D.D., pastor of First Church, gave the invocation. The Scripture lesson was read by Rev. John Clark Finney, Dr. J. Ross Stevenson preached the sermon. The prayer of installation was made by Dr. George Alexander, of the First Presbyterian Church, whence Mr. Speers had come. Dr. John Timothy Stone charged the pastor and Dr. John McDowell charged the congregation.

Statistics of the church show there were at this time 17 members of Session: Alfred S. Day, Richard H. Diggs, Clerk; James M. Easter, J. M. T. Finney, M.D., David Fishach, James H. Frazer, M.D., Robert Garrett, Thomas L. Gibson, George M. Gillet, Nathaniel G. Grasty, Alexander Hardcastle, Henry S. King, Charles E. Mackean, R. v. D. Magoffin, P. Bryson Millikin, Frederick Ohrenschall, L. Irving Pollitt, Treasurer. The Board of Deacons, grown to 21: Frank E. Black, Richard S. Blackwell, Fenton Boggs, John H. Bridges, Chairman; Frank R. P. Brooks, Thomas S. Cullen, M.D., Harry S. Dickey, A. Courtney Doyle, Albert V. Draper, J. B. H. Dunn, Frank McD. Dushane, J. M. T. Finney, M.D., Jr., C. Irwin Galbreath, Jr., Secretary; George H. Harper, William G. Hudgins, Robert Lacy, William E. Lowes,

THE EIGHTH PASTORATE

C. Howard Millikin, H. W. Owings, Treasurer; Harry B. Smith, Thomas Turner Tongue. The Board of Trustees by charter 12: Geo. W. Atkinson, Treasurer; John S. Bridges, Allan L. Carter, Richard H. Diggs, Henry P. Duker, C. D. Emmons, Robert Garrett, John C. Legg, Jr., Austin McLanahan, Samuel C. Rowland, T. T. Tongue, Vice-Chairman; Gen. Francis E. Waters.

Communicants 1,038 Sunday School Enrollment 365

Budget raised, year ending April 1, 1928:

Congregational.....	\$35,249
Special.....	10,000
Benevolences.....	27,336
	<hr/>
	\$72,585

Mr. William C. Schmeisser who, as president of the Men's Association, had made a record of accomplishment, as well as in other lines of the work of the church, took over the superintendency of the Sunday School after Mr. Finney left, and carried it on for a year till his successor came.

The Session was fortunate—only how fortunate, it was to learn later from his work—late in the spring of 1929 in securing for the congregation as Mr. Finney's successor Rev. Harvey Ganse Little, his service beginning June 1st. Mr. Little, a Princeton Seminary graduate, was ordained on the 16th of the following October. Among those having a part in his installation services was his father, Dr. Henry Little. Mr. Little had had a deal of "practice" work during summers. Besides, his background was such that the surprise would have been had he not made good. He immediately began his work after the manner of a veteran. In this connection, it might be said that, in addition to his efficient work along other lines, Mr. Little was especially helpful during his Brown Memorial ministry along financial lines—helping prepare budgets and carrying them through, etc.

It is interesting to recall—and there's should be a record of honor—the names of some who came into the membership of the

church during Dr. Speers' first two years pastorate: Mr. and Mrs. C. M. Woolford, University Baptist; Mr. and Mrs. E. L. Norton, Second Presbyterian Church, Charlotte, N.C.; Mrs. T. Guthrie Speers, First Presbyterian Church, New York; Mr. Walter M. Kriel, St. Mark's Lutheran; Mr. and Mrs. Benjamin H. Heath, Govans; Dr. Frank B. Tompkins, Presbyterian Church, Wayne, Pa.; Mrs. C. D. Wharton Smith, Bryn Mawr, Pa.; Mrs. S. M. Virginia Gates, New Windsor; Mr. Charles B. de VilBiss, New Windsor; Mr. William R. Semans, Uniontown, Pa.; Mr. and Mrs. George R. Morris, Catonsville; Orpha Shryock Dickey, confession; the Kley family, from the church of the Covenant, Washington; Prof. and Mrs. Ralph E. Cleland, Davenport M. E., Davenport, N.Y.; Mrs. Leo Brady, Fourth Presbyterian, Chicago; Mrs. Harold Randolph, back home again, from Catonsville; Mrs. Achsah Easter, Roland Park; Mr. and Mrs. James M. Motley; Dr. T. Conrad Wolff, confession, and Mrs. T. Conrad Wolff, reaffirmation; Mr. and Mrs. L. B. Mather, First Associate Congregational; Mr. and Mrs. J. Fenimore Baker, Jr., reaffirmation; Mrs. George J. Finney, St. Thomas P. E.; Mr. and Mrs. Benjamin Cutler, Mrs. David Gibson, letter; Mr. and Mrs. T. Rowe Price, Mt. Vernon M.E.; Mr. and Mrs. Robert Fulton, First Presbyterian, Port Chester, N.Y.; Mr. and Mrs. Oliver Winslow, Canal Street Church, New Orleans; and many young and other people on confession.

Always interested in everything looking to the progress and betterment of the church, Mr. Robert Garrett, at his own expense, had the noted architect, Mr. Ralph A. Cram, who did much notable work for Princeton, make plans for interior remodeling of Brown Memorial. When Mr. Speers paid his mid-summer, 1928, visit here, Mr. Garrett took him and one of the committee to his office and quite awhile was spent over the plans. Mr. Speers could not but be delighted with what they, if able to be put into execution, might mean to the church.

The proposal took definite form at the congregational meeting held on April 8, 1930. Much of the meeting was taken up with the

proposal. There had been various estimates of cost, running from \$125,000 to \$170,000. An organ was to be included in cost, estimated at \$40,000, as also the \$10,000 Gary window now seen in the rear of the chancel. Finally, the congregation passed this resolution:

"Resolved, that the congregation of Brown Memorial Church approves in principle the remodeling of the church auditorium by the building of a chancel and such other improvements as may be found to be necessary, leaving the details of the work to the Building Committee and authorizes the raising of approximately \$150,000 to cover the cost, it being understood the Building Committee will not authorize any work for which the funds have not been subscribed."

The Building Committee were: Robert Garrett, Chairman; John C. Legg, Jr., Vice-Chairman; George W. Atkinson, Alfred S. Day, Mrs. E. D. Edmondson, Dr. J. M. T. Finney, Eben D. Finney, Alexander Hardcastle, Edwin W. Levering, Jr., John B. Ramsay, Jr., Mrs. Harold Randolph, Dr. Edward H. Richardson, Samuel C. Rowland, Rev. T. Guthrie Speers, Mrs. George A. Stewart, Gen. Francis E. Waters.

Subscriptions for the work came in to the pay-as-you-go committee surprisingly well and generous in amount. Besides contributing Mr. Cram's fee of around three thousand dollars, Chairman Garrett is said to have made an initial subscription of \$25,000. Work, beginning almost immediately after the congregational meeting which authorized it, progressed apace with incoming subscriptions; and by late summer it was well advanced. The Skinner Organ Company was making progress building the great organ. In the early fall, at the close of union services, First Church extended a cordial invitation for Brown Memorial to worship with it, which it did for a few Sundays. It will be recalled that, in early November, a great tarpaulin, extending from floor to dome, was installed and used to cut off from the auditorium the chancel while services were being conducted, after the congregation came back home. On April 26, 1931, a formal Dedication service was had.

Dr. J. Ross Stevenson preached the sermon. In the process of remodeling, the galleries of the transepts, which were threatening, by pressure, to ruin the two great memorial windows in north and south transepts, had been removed. A number of memorials had been installed. The Gary window has already been described, in Chapter Five. The pulpit was given in memory of Walter Booth Brooks, long a Trustee, Caroline Cole Brooks, Eleanor McCormick and Bartlett Shipp Johnston. The Communion Table was given in memory of Thomas C. Basshor, long a Trustee, and Emily A. Basshor. Miss Helen Mackintosh gave the lecturn. The clergy seats behind the Communion Table, one in memory of Ethel Scott Tweeddale and the other in memory of Laura Virginia Wedge. The Communion Table cross was given by Miss Leah Harper, in memory of her mother.

Mr. Hazlup, after forty years as organist, resigned early in 1930. Late in the year Mr. John H. Elterman succeeded him and served the next five years, at a salary of \$2,000.

Almost as interesting a church property event of 1930 as the remodeling of the auditorium, was the purchase of No. 4 St. John's Road, for a manse. At about the time Mr. Speers was called, expansion of various activities, especially those for young people, began to call for more space. The best way to meet the situation seemed to be to use the manse for a "Church House," and secure quarters elsewhere for the minister. For over a year, the Speers family lived in a rented house on Cold Spring Lane. The St. John's Road house cost \$19,500. Improvements cost something over three thousand dollars. A mortgage of \$13,000 was placed on the property, and a loan for \$12,000 was secured. A few years ago the last of this indebtedness was paid off. However, in the final transactions, the Hoffman bequest, which had increased in value to something over eleven thousand dollars, was "invested" in the transaction. The church was paying $5\frac{1}{4}\%$ on the mortgage, and the Hoffman funds, it was stated, could not at the time be reinvested at more than $3\frac{1}{2}\%$. To insure the integrity of what was believed to have been Mr. Hoffman's wish in the bequest, Session

THE EIGHTH PASTORATE

adopted this minute, proposed by Dr. J. M. T. Finney and seconded by Mr. William C. Schmeisser, and which became a part of the transaction as a contractual obligation:

"That the Board of Trustees be requested to unite with the Session in recognizing the moral obligation of our church to maintain and protect the integrity of the 'Hoffman Fund' and pay off the balance of the mortgage indebtedness on the manse at the earliest possible moment."

which resolution carried with it payment, semi-annually, to the benevolences of the church, one-half of what the accrual was before sale of the securities and its use for this purpose.

At the congregational meeting on April 8, 1930, at which the remodeling plans for the church were adopted, by nomination of the Session and unanimous vote of the congregation, there were added to the Session: Mr. William C. Schmeisser, Dr. J. M. T. Finney, Jr., and these new members were added to the Board of Deacons, also by unanimous vote: John H. Wolfe, Douglas R. Morrison, Ralph DeGroff, David C. Gibson and C. M. Woolford.

The personnel of the Trustees was changed by two names. Mr. T. T. Tongue, vice-chairman of the Board, as also active in many other church directions, died late in the summer. His was a great loss to the church. Mr. Benjamin S. Tongue, his son, was elected his successor. Mr. C. D. Emmons had left the city, but that vacancy was left open. Mr. Legg was made vice-chairman of the Board of Trustees and Mr. Tongue secretary. Mr. Tongue has served in that capacity ever since, fifteen years. Late in the year Mr. Austin McLanahan offered his resignation as a member of the Board of Trustees. The resignation was laid on the table, the only other time that was ever done was in the case of Governor Warfield. Several months later Mr. John B. A. Dunn was elected to fill the vacancy occasioned by Mr. Emmons' leaving the city.

Elder David Fishach died on July 7, 1930. As assistant superintendent of the Sunday School and in other capacities, he had been a most useful member of Session and the church. His was a fully consecrated life.

Deeply regretted by all was the resignation late in 1930 of Miss Frances M. Page. Barely short of thirty years had been her service—an almost incomparable service.

Two other events of this year are to be noted: Dr. and Mrs. Warfield Monroe Firor left the church to go to India, he as a medical missionary, and Dr. and Mrs. Herbert Rice became Brown Memorial's missionaries in India.

While remodeling of the church and purchase of a manse property were carried in accounts separate from those of regular congregation expenses and benevolences, yet the annual reports of the church for the years 1931, 1932, 1933, 1934 and 1935 show "special" contributions of \$90,585, \$29,936, \$13,337, \$15,522 and \$6,184, respectively, or a total of \$155,564, which is indicative of approximate remodeling costs. In the meeting of the Board of Trustees on May 15, 1940, it was reported expenditures for church improvements during Dr. Speers' ministry had been \$168,000 and for the manse in Roland Park, \$22,800.

For some years the system of pew rentals had been discussed. Before his death Mr. Ramsay had brought it up in Session. Dr. Hulbert was in favor of abolishing the system, as had been Mr. Ramsay. Mr. Speers wanted free pews. Perhaps one of the most courageous things the church ever did was, finally, at a congregational meeting on May 21, 1931, to do away with pew rents. The vote left no doubt about the sentiment of the congregation, 230 to 8. The vote came just at the end of an expenditure of nearly two hundred thousand dollars for improvements and additions to property, and at the beginning of this country's worst financial depression. It meant relinquishing between \$8,000 to \$10,000 annual revenue, with only the hope—and faith—that it would be made up by spiritually minded generosity. From the organization of the church, nearly half a million dollars had come from this source. For several years the income of the church—1932, 1933, 1934, etc., was affected. But the belief is, that it was caused almost solely by the national depression; for it was known that nearly all former pew holders increased their givings to the church. Somehow

the consciousness had grown among pew holders that the sight of crowds waiting in the vestibule while pew holders were being seated, was not in the Brown Memorial spirit.

In the offices of the church, Mrs. McCauley had succeeded Miss Glass and in turn was succeeded by Mrs. Henderson, and she in turn, in early 1931, was succeeded by Mrs. Grace B. Morton. Miss Leah Harper succeeded Miss Page a few months before. In the successes which have followed in the past 15 years, all the credit is not to be accorded to the minister, nor yet to a responsive congregation; for Miss Harper and Mrs. Morton, no less efficient because unobtrusive, have made a lasting contribution to Brown Memorial Church.

The death of Mr. Frank M. Dushane, of the Board of Deacons, on May 25, 1931, and that of Mr. Henry P. Duker, of the Board of Trustees, on December 30, 1931, were losses to the congregation and to their Boards. Mr. Duker was succeeded on his Board by Mr. Robert S. Maslin.

Early in 1932, Mr. John S. Bridges resigned from the Board of Trustees, and the long membership of Mr. David Bridges on that Board as a member and chairman of its executive committee, began. Dr. Thomas S. Cullen, president of the Men's Association, in introducing Mr. John S. Bridges, on one occasion, said he did not know what actually "S" stood for in his name, but it should stand for "service." The time and work these two men, father and son, have given to the care and upkeep of the church property and the oversight of congregational expenditures, is a record of long and efficient church devotion.

Absence from Baltimore was given by Mr. Gibson as the reason, late in 1931, for his resignation from the Session. His resignation was accepted with great regret. He died on September 23, 1933.

Dr. and Mrs. Fenn, long our missionaries in China, were retired in 1932, and Dr. and Mrs. Gerald F. Winfield succeeded as our missionaries. The Winfields, natives of the Carolinas, came direct from Whitworth College, Mississippi, and united with Brown Memorial.

At a meeting of Session early in June, 1933, Dr. Speers told it that Dr. Finney had been elected a member of the General Council of the church and Mr. Pollitt Vice-Moderator of the General Assembly. Later in the year, Session appointed a committee to arrange a reception to the two Vice-Moderators (Dr. Finney had been in 1925), since it happened they were the only two from the Presbytery who had occupied that office. Dr. Kirk on the occasion was invited to address the assemblage on the Makemie Celebration, that 250th anniversary having occurred on October 4th, a few days before.

It is the way of life. Many came—the April, 1933, membership was 1,067, April, 1935, 1,106—but some left. Mr. William G. Hudgins, a Deacon, died in October, 1933, and Mr. Frank R. P. Brooks, also a Deacon, in November, 1934. Gen. John R. King, still attending the Young People's meetings at 90, and loved by all, died in 1934.

Dr. and Mrs. David A. Robertson, from the Church of the Covenant, united with Brown Memorial in 1930. In the same year came Dr. and Mrs. Philip Gottling, he from Rozenal Heights Presbyterian and she from the Presbyterian Church, Fayette City, Pa.; the Herbert E. Picketts came, he from the Presbyterian Church of Worcester, Mass. and she from All Souls Universalist, Brooklyn; Dr. L. S. Kantner came in 1931, as did Mrs. (Virginia) Ganse Little, from Webster Grove, Mo.; on reaffirmation, came in 1932 Mr. and Mrs. Charles L. Phillips; Mrs. Clyde A. Clapp from St. Johns M.E., Saint Louis; Herbert E. Pickett, Jr., on confession.

At the Annual Congregational Meeting, May 20, 1932, the Session, by unanimous vote, presented for the office of Ruling Elder: James M. Motley, David Allan Robertson, and John H. Wolfe.

At the same meeting, the congregation added to the Board of Deacons: Richard H. Woodward, Henry Stockbridge, III, William D. Potts and Albert E. Rossman.

Mr. E. D. Edmondson was a new member added to the Board of Trustees.

In 1933, it was reported to the Session and to the Trustees that the Curtis Bay work had closed. Its property was sold to the Bohemian Association for \$4,484.95, and proceeds applied on manse indebtedness. At the time the work at Curtis Bay was suspended, our work in Langdon Memorial, so long supported, ended. The reason was, that the progress of the public schools in that section of Kentucky had been such as to make advisable a transfer of our missionary efforts to a more needy field.

Mr. P. Bryson Millikin died on April 10, 1934. Uniting with Brown Memorial in 1871, he completed 63 years of faithful stewardship as member, superintendent of Sunday School, Deacon, Elder. He had helped make Brown Memorial what it was.

When Rev. Ganse Little received a call in November, 1934, to the Covenant-Central Church of Williamsport, Pa., and indicated his intention of accepting it, effective January 1st, 1935, it brought great regret to all. Messrs. Herbert E. Pickett and Ralph Cleland took over the Sunday School's direction, and carried it on with much success until one after the other was called into other fields. Mr. John A. Hutchison, still in seminary, was engaged to assist the minister. He came week-ends until he had finished in the seminary, when he came for full time in June, 1935.

At this same time, two incidents of interest in the life of the church occurred. Miss Ivie Hough, long the church worker, gave notice she would relinquish her work that fall. Many children of her day will long rise up to call her blessed for her great contribution. And the music committee of Session reported it had engaged leaders of the choir in the persons of Messrs. Virgil K. Fox and W. Richard Weagley, as organist and choir leader, respectively. They have given the most satisfactory choir leadership the church has known. Both have become noted in their fields. Both were in the armed services during World War II.

The Annual Congregational Meeting on May 13, 1935, added to the Session, on the unanimous recommendation of that body: Herbert E. Pickett and Ralph E. Cleland.

Added to the Board of Deacons were: Walter S. Brauns, George

A. Stewart, M.D., Warrick R. Edwards, James H. Jarrett, Ralph L. Thomas and Harry A. Warner.

Dr. George Finney was elected on the Board of Trustees, succeeding Mr. Eben Finney who had for some time been a member.

Mr. Alexander Hardcastle resigned the chairmanship of the Public Worship Committee in 1935. He had been a member of the committee for 25 years and had succeeded Mr. John B. Ramsay as chairman. Mr. John H. Wolfe succeeded to the chairmanship, and he continues in that capacity.

In 1930 a letter written by Dr. William P. Shriver to Dr. J. H. Mason Knox was relayed to Brown Memorial's Session. It suggested fine possibilities should there be organic union of the First and Brown Memorial churches. Somehow—those things leak out—the Women's Missionary Society heard about it, and they "raised the roof." The effect was marked. The matter came to the fore again in 1934, in a rather furtive way. Session talked about it and, as Dr. Finney well remarked, Session and Brown Memorial had not instituted the talk and its representatives might well meet with a group of First Church and discuss any merits in the case. They met in Hodge House. Perhaps two score Brown Memorialites were there, with almost as many representatives of First Church. A really funny thing occurred. The Session had urged its representatives to discuss the proposal on its merits, but above all things to keep away from even a hint as to the church in which the two congregations, united, might worship. That was strictly understood. A representative of First Church opened the meeting; and in his rather eloquent introductory talk, he visualized in the future the great things these two congregations, always so close in their church life, would be doing, "worshiping together under this stately *steeple*"—so far as Brown Memorial was concerned, its interest ceased altogether at that point. And not for selfish reasons, either. For they had a deep sense of the unspoken pledge Brown Memorial had taken when it accepted Mrs. Isabella Brown's trust, and as well a sense of the legalities in that if they ever ceased to worship in the church, the property would revert to the Brown

heirs. When each of two churches is going well and the success of a union is, at best, only problematical, the weight of experience has been that it were better not to disturb the status quo.

Mr. George M. Gillet died August 12, 1933. First a Deacon, then an Elder, he had given many years to the interests of Brown Memorial Church, and his judgment was always sound, and the Golden Rule was a principle in his life.

Gen. Francis E. Waters, of the Trustees, died on January 24, 1936. He had been as prominent in business and civic life as he had been in his Brown Memorial relations. He had been, too, a most liberal financial supporter of the church.

At the Annual Congregational Meeting on May 1, 1936, the Deacons proposed for their Board the rotary system. Certain Deacons, who had been members of long standing, were to be "life" members. Others were to be elected, five every four years —terms to be for four years, and one year would have to elapse before any reelection. Those added to the Deaconate at this meeting were: H. Fenimore Baker, Albert B. Kley, Leahmer M. Kantner, Henry Classen, C. Irwin Galbreath, Jr.

About twelve years ago, the rotary question came up in Session. Messrs. Gillet and Diggs were appointed to ascertain, from variously churches of about Brown Memorial's status, what their practice was. The report was, that about one-fourth such churches had the rotary system, and that the system found more favor in the West than in the more conservative East. The Session already being a unit against the rotary system, the matter was dismissed. The Session felt that, while there were some things in favor of a rotary system, in that it called into official practice a greater number of the church; it yet believed that the right kind of person grew with years of service in wisdom and in his spiritual zeal for the church, just as the right sort of minister does. The Session's thoughts in the matter may not, of course, find the same reaction in the other two Boards.

From the inauguration of the rotary system, of course the personnel of the Board of Deacons changed more from year to year

than it had before; and there was a different chairman almost every year. In 1937, Messrs. James B. Cutler and Johnson Garrett and Dr. John E. Savage were ordained as Deacons. The next year found the Board returning former members to it. Dr. T. Conrad Wolff was a new name on the Board in 1939. Mr. Charles B. De VilBiss was newly ordained in 1940. In 1941, Mr. Leon L. Winslow became a new member on the Board. Former members of the Board were returned in 1942. The congregation added new names to the Board at its 1943 annual meeting: Messrs. Forrest L. Griffith, Jr., Clark L. Mock and Dr. William H. Richardson. Except for their services as ushers at worship services in the church, the congregation sees little, as such, of the work of the Board of Deacons. But if it could get a glimpse into its major activities, it would see (this is speaking only of Brown Memorial's Deacons) committees on visitation of the sick, to take care of certain cases of financial distress, a committee to look up and after strangers, executive, visiting and other activities. The Board's minutes are not made public—necessarily—but their pages teem with good works. One hears Dr. Cullen offering to minister medically to such in the congregation as cannot pay for medical service; a particularly sad case has a bit of aid extended; certain hospital cases have sympathetic ministrations. Brown Memorial's Deacons have grown in good works, particularly since early in the century. It has been a Board of progressive growth and good works.

In November, 1936, an event of social interest in the church was the marriage of its assistant pastor, Rev. John A. Hutchison, to Miss Julia Kley. Just a year later, Mr. Hutchison resigned, to accept a call to Bayonne, N.J. Since that time he has taken his Ph.D. degree and the past year or two he has been professor of philosophy in the College of Wooster.

Mr. E. D. Edmonston, of the Board of Trustees, died in August, 1937.

Mr. Maslin retired from the Board of Trustees in 1937, and to fill vacancies, Messrs. John B. Ramsay, Jr., Charles L. Phillips and Capt. John W. Heisse became members. In the following

THE EIGHTH PASTORATE

year the place of Mr. George R. Morris, who had moved his membership to Second Church, was filled by the election of Mr. Dan B. Kelly. Mr. Garrett at this time requested retirement from the Board, and Mr. Charles T. Easter was named in his place.

Rev. Burret E. McBee succeeded Mr. Hutchison, at the beginning of 1938.

At the Annual Congregational Meeting in 1938, these were unanimously elected to membership on the Session: Henry Stockbridge, III, Ralph L. Thomas, John E. Savage, M.D.

At the Annual Congregational Meeting May 7, 1940, on nomination of the Session Dr. George A. Stewart was elected a Ruling Elder.

In March, 1942, Mr. McBee accepted a call to the Presbyterian Church in Southold, L.I. During his four years in Brown Memorial, both he and Mrs. McBee had greatly endeared themselves to the congregation, and had made a fine contribution to its ministry.

Mr. Herbert E. Pickett, Jr., united with Brown Memorial, on confession, April 16, 1931. Later he graduated from Yale, then from Union Seminary from which he went to the Brick Church, New York, as an assistant. In 1942 he came to Brown Memorial, as assistant minister. His call and its acceptance to a parish in Northern New York State in May, 1945, is of recent memory.

Mr. Charles E. MacKean, clerk of Session since succeeding Mr. Richard H. Diggs in 1937, resigned in 1942 and Mr. Alfred S. Day was his successor.

Upon nomination of the Session, the Annual Congregational Meeting of 1944, May 3rd, elected three new Ruling Elders: F. Livingston Codling, Henry J. Walton, M.D., and Edwin W. Levering, Jr.

An historical sketch issued at the Fiftieth Anniversary celebration stated that

From Dec. 15, 1870 to Nov. 20, 1920

THE EIGHTH PASTORATE

The church's expenses have amounted to	\$	744,248.60
The benevolences officially reported to . . .		936,017.94
<hr/>		
Making a total, officially known to have been expended for Christian benevolences and church work		\$1,680,266.54
During the twenty-five years since 1920		
Benevolence contributions have been	\$	696,716
Church's expenses (Congrega- tional)		835,676
<hr/>		
Benevolences for 75 years	\$	1,622,733.94 50% plus
Church Expenses 75 years		1,579,924.60 49% plus
<hr/>		
		\$3,202,658.54

In addition to figures given above for the past 25 years, "Congregational Special Receipts" were contributed in:

1927	\$	4,673
1928		10,000
1929		7,594
1931		90,585
1932		29,936
1933		10,337
1934		15,542
1935		6,184
1936		240
1937		7,866
1938		250
1939		3,695
1940		683
1942		6,722
<hr/>		
		\$194,307

THE EIGHTH PASTORATE

By his will, probated after his death in 1941, Mr. William C. Schmeisser bequeathed to the endowment fund of Brown Memorial \$5,000. Mr. Schmeisser served his church well. His judgment in Session was always sound. His year as superintendent of the Sunday School was marked by excellent results. In death, he still remembered his church.

"And so they passed over—

Richard S. Blackwell, 1936, long a Deacon
John S. Bridges, January 15, 1937, Deacon, Trustee
Richard H. Diggs, May 24, 1937, Trustee, Elder
Mrs. Bernard (Ethel) November, January 7, 1939,
churchwoman extraordinary
Miss Lucy Dawson, May 22, 1939, Board Secretary
Mrs. Bartlett S. Johnson, May 29, 1939, full of years and
grace
Dr. J. Ross Stevenson, August 13, 1939, Pastor 1909-1914
Alexander Hardcastle, July 7, 1940, Deacon, Elder
James M. Easter, August 8, 1940, Elder
William C. Schmeisser, Elder, Sunday School Superin-
tendent
Ralph v. D. Magoffin, Elder, President Men's Association
Miss Elizabeth Congdon, May 22, 1942, she loved the
Curtis Bay work
Dr. John M. T. Finney, May 30, 1942—God's elect-
Elder 42 years
Harry W. Warner, August 14, 1943, Deacon
Henry S. King, September 6, 1943, Deacon and Elder 63
years
Frederick Ohrenschall, May 1, 1944, Elder, Sunday
School Superintendent
Miss Frances M. Page, August 10, 1944, Church Secre-
tary 30 years
—and all the trumpets sounded for them on
the other side."

These members of Brown Memorial were in the armed service of their country, in World War II.

- Horace B. Atwood, N
J. Fenimore Baker, Jr., A
Cameron G. Barr, A
Margaret W. Belt, A
J. Robert Belt, N
Margareta Biddle,
 U.S.R.R.A.
Robert W. Brauns, M
W. Stewart Brauns, Jr., N
James McN. Brown, A
Edwin N. Broyles, N
Edward N. Buffington, A
Theodore D. Butcher, A
DeWitt B. Casler, Jr., A
John H. Clark, A
John N. Classen, N
James H. Colliflower, A.
Burton N. Cox, Jr., M.
Margaret F. Cutler, WAVE
Ralph L. DeGroff, N
H. Stanley Dickey, Jr., M
William E. Dickey, A
Frederick L. Donnelly, Jr., N
O. Wright Donnelly, N
Murray T. Donoho, A
Charles H. Edmondson, A.
Clarence Eliason, Jr.
Charles W. Eliason, A
Grafton Eliason, A
Vernon M. Engleman, N
Fomer D. Fay, A
Eben D. Finney, Jr., N
D. C. Wharton Finney, A
George G. Finney, A
George G. Finney, Jr., N
John M. T. Finney, III, M
William M. Finney, N
Frederick W. Florenz, Jr., N
J. Freeland Fox, A
*John W. Garrett, II
Johnson Garrett, A
Albert R. Gibson, A
D. Campbell Gibson, Jr., A
Donald W. Goodrich, A
D. Wells Goodrich, Jr., A
Charles H. Goodrich, N
- Arthur C. Grafflin
*William E. Greble
John McE. Green, A
Thomas N. Green, A
Forrest L. Griffith, Jr., N
William A. Haldeman, A
*John C. Hands, A
William W. Hands, AB
B. Neal Harris, Jr., A
John W. Heisse, A
John W. Heisse, Jr., N
James H. Jarrett, Jr., N
F. Natalie Jones, WAC
Lee R. Jones, A
Lewis H. Kaye, A
Caleb R. Kelly, Jr., A
Edmund B. Kelly, A
Richard F. Kieffer, A
J. Sidney King, A
Joseph B. King, A
Mary Jane King, A
Melville A. Kitchen, A
Henry H. Leber, A
John C. Legg, III, A
William M. Legg, N
James H. Lindsay, M
Emily B. Linthicum, CN
Douglas Macnab, N
*William H. Maltbie, Jr.
John E. Michael, N
William M. Marvel, A
Donald B. Miller, N.
Martin L. Millspaugh, Jr., A
David G. F. Mock, A
Charles E. Moore, III, A
C. Ryland Moore, Jr., A
Herbert N. Morford, A
R. Gould Morrison, N
F. Donaldson Naylor, N
N. Travers Nelson, Jr., N
Nevin W. Niedenthal, A
Frank S. Nixdorff, Jr., N
Erle L. Norton, Jr., N
Frederick N. Ohrenschall, N
Robert E. Ohrenschall, N
George V. Parkhurst, A
Mourton C. Paulson, A
- Stanchfield Payne, A
John A. Pierson, N
William V. Pierson, Jr., A
Robert A. Pickett, N.
Thomas M. Potts, N
*William D. Potts, Jr., A
John B. Ramsay, Jr., N
Samuel S. M. Reynolds, A
Edward H. Richardson, Jr., A
Edwin W. Rickert, A
David A. Robertson, Jr., N
James W. Rouse, N
John E. Savage, A
Lyle P. Schill, A
G. L. Schmeisser, Jr., A
W. C. Schmeisser, Jr., N
Donald H. Sherwood, Jr., N
Gerstelle Smith, A
T. Guthrie Speers, Jr., N
Marvin Stever, N
George A. Stewart, A
George A. Stewart, Jr., M
Elraketh G. Stockbridge, N
Henry P. Stockbridge, N
Douglas H. Stone, A
Jay H. Stoudemire, N
Gustavus A. Thomas, N
*Ralph L. Thomas, Jr., A
Charles L. Wagandt, M
Carl E. Wagner, Jr., N
Margaret Walker, A
William E. Walton, A
Douglas Warner, Jr., N
Charles B. Watkins, CG
Richard E. Wheeler, A
Mrs. Hazel Wilson, A
Kenelm C. Winslow, A
Armour C. Winslow, A
Oliver P. Winslow, A
Nathan Winslow, A
John H. Wolfe, Jr., N
Richard L. Wolfe, MM
Margaret H. Wolff, N
T. Conrad Wolff, Jr., N
Steuart Wolff, N.
Robert Zeul, A

* They will not return.

EPILOGUE

God has been good to Brown Memorial. He has overlooked our mistakes. He has forgiven our omissions. He has granted us favor in spite of shortcomings.

From its membership have gone into the ministry Rev. Frank Palmer, Dr. Edward Niles who died early in the summer of 1945. Rev. Milton S. Littlefield, D.D., who did distinguished Sunday School work and publication. Rev. Nathan D. Hynson, who ended his ministry in Redlands, Cal. Rev. Albert D. Gantz was a son of Brown Memorial. Dr. William Hanzsche, minister and editor, still vigorously serves his church and his day. Rev. Edward H. Robbins, D.D., first pastor of Fulton Avenue. Rev. Joseph Nowak.

Brown Memorial has supported scores in the foreign field, some our own children—John Genso, Dr. Cort, Dr. Firor, Dr. Paul Harrison.

Brown Memorial has given secretaries to the Boards: Miss Ann Reid to the Foreign Board; Miss Lucy Dawson to the National Board; Mr. B. Carter Millikin to the Foreign Board; Dr. William P. Shriver to the National Board; Dr. George H. Trull to the Foreign Board; Dr. Charles T. Leber to the Foreign Board.

Three of its eight ministers have gone to the Moderatorship of the General Assembly—to a Presbyterian, the greatest office in the world. God has been truly good to Brown Memorial, in the ministers He has sent to us. And he whom we now have, finishing his seventeenth year October 1, 1945, has blessed the church as well as His name, and has enshrined himself into the hearts of his people. During his ministry, he has been offered the pulpit of one of the largest churches in Pennsylvania, the presidency of one of our greatest colleges, was importuned to take the presidency of the great Board on which he has served for years, some of them as a member of its executive committee. He has been president of

EPILOGUE

our Council of Churches, a trustee of Princeton, likewise of Goucher. With his leadership continued, we may face the future with hope and faith and confidence.

During its 75 years, Brown Memorial has contributed of its moneys, \$3,202,658.54 God has permitted us to give more than half of it to our fellow man.

As to the future:

He Who gave us these things knocks at the door of every Brown Memorialite—"Without me, ye can do nothing."

That future depends upon the answer from within. Shall it be, "For Thine is the kingdom, the power and the glory." "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen!

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